

THE
Juvenile Instructor

VOL. 53

OCTOBER, 1918

NO. 10



Worse than the Turks

This story is true

An Armenian peddler was displaying his wares to one of his customers. This lady was eager to hear what he knew about the war. The Armenian's dusky face grew darker. His eyes began to smolder. In simple, pitiful language he told that he had learned from survivors how the home of his parents in Armenia had been burned to the ground, how the old people had been murdered, how his brother had been tortured and then shot, and how his two young sisters had been carried away as slaves. His story made the listener tremble with horror.

"Madam," concluded the Armenian, "you can hardly believe the brutality of those Turks. Why, they are almost as bad as the Germans!"

Remember, you boys and girls who read this, that the cruelty of the Hun stops at nothing. His track is red with butchery. Your country needs your help. The fellows at the front are helpless without your help. Your time has not yet come to fight. But your time has come to earn money and save money to help buy Liberty Bonds.

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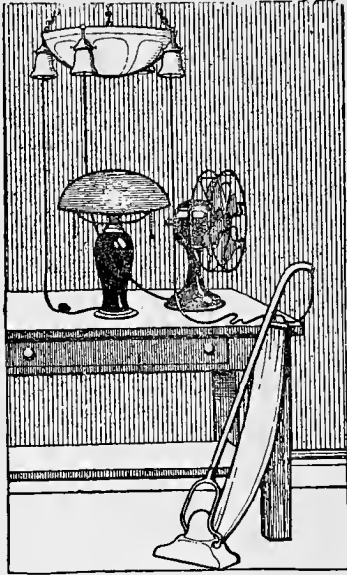
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CONTENTS

MISCELLANEOUS

The Landing of Columbus.....	Frontispiece
"Liberty Day," October 12, 1918.....	505
Freedom Through Obedience.....	
.....James E. Talmage	507
Utah's Switzerland—A Travelogue (Illustrated).....	Harold Howell Jensen 509
True Pioneer Stories.....	Annie Lynch 512
What Jesus Taught on Loyalty.....	
.....May Smith	514
"And a Little Child Shall Lead Them".....	
.....Oliver C. Dalby	517
Beauty Spots of the Inter-Mountain West (Illustrated).....	Claude T. Barnes 518
We've Got it to Do (A Poem).....	
.....Alfred M. Graves	519
Topics of the Times.....	520
When You Come Back (A Poem).....	
.....Estelle Webb Thomas	525

EDITORIAL THOUGHTS

To Stake and Ward Sunday School Superintendents	515
---	-----

SUNDAY SCHOOL WORK

Superintendents' Department — Sacrament Gems and Concert Recitations for November and December—Uniform	
--	--

Thanksgiving Lesson—Uniform Lesson for December 1—Joseph Smith's Birthday—Christmas Service	526
Teacher-Training Department—The Art of Teaching	529
Beating Time—Time-keeping in Music...	533
Parents' Department—Work for December	534
Theological Department—Second and Fourth Year Lessons for November and December	535
Second Intermediate Department—Second and Fourth Year Lessons for December	539
First Intermediate Department—Second and Fourth Year Lessons for December	542
Primary Department—Second Year Lessons for December	544
Kindergarten Department—Second Year Lessons for December	549

CHILDREN'S SECTION

Will it Rain? Illustrated.....	550
The Bunwinkies' Hallowe'en (Illustrated)	
.....Martha Burr Banks	551
The Children's Budget Box	555
The Puzzle Page.....	Walter Wellman 557
Dear Little Sheila.....	558
The Funny Bone	560

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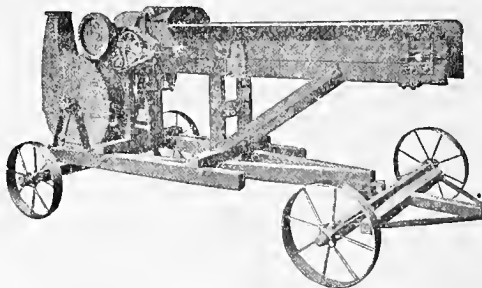
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

“Liberty Day,” October 12, 1918

PROCLAMATION BY THE PRESIDENT.

“Every day the great principles for which we are fighting take fresh hold upon our thought and purpose and make it clearer what the end must be and what we must do to achieve it. We now know more certainly than we ever knew before why free men brought the great nation and government we love into existence, because it grows clearer and clearer what supreme service it is to be America’s privilege to render to the world. The anniversary for the discovery of America must therefore have for us in this fateful year a peculiar and thrilling significance. We should make it a day of ardent re-dedication to the ideals upon which our government is founded and by which our present heroic tasks are inspired.

“Now, therefore, I, Woodrow Wilson, President of the United States, do appoint Saturday, the 12th day of October, 1918, as Liberty Day. On that day I request the citizens of every community of the United States, city, town and countryside to celebrate the discovery of our country in order to stimulate a generous response to the Fourth Liberty Loan. Commemorative addresses, pageants, harvest home festivals, or other demonstrations should be arranged for in every neighborhood under the general direction of the Secretary of the Treasury and the immediate direction of the Liberty Loan committee in co-operation with the United States bureau of education and the public school authorities. Let the people’s response to the Fourth Liberty Loan express the measure of their devotion to the ideals which have guided the country from its discovery until now, and of their determined purpose to defend them and guarantee their triumph.

“For the purpose of participating in Liberty Day celebration all employees of the federal government throughout the country whose services can be spared may be excused on Saturday, the 12th day of October, for the entire day.

“In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

“Done in the District of Columbia, this 19th day of September, in the year of our Lord, one thousand nine hundred and eighteen, and of the independence of the United States of America, the one hundred and forty-third.

“WOODROW WILSON.

“By the President, Robert Lansing, Secretary of State.”



LANDING OF COLUMBUS

Van der Lyn



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. 53

OCTOBER, 1918

No. 10

Freedom Through Obedience

Release from Autocracy of Sin

By James E. Talmage, of the Council of the Twelve

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.)

A blessed invitation indeed!

Seemingly faint at heart over the unbelief of the people, our Lord had sought strength in prayer. With the soulful eloquence characteristic of the anguish-laden communion which at recurrent periods He had with the Father, the Savior voiced His reverent gratitude that God had imparted a testimony of the truth to the humble and lowly whom He likened unto trusting babes, rather than unto men proud in their learning and arrogant in self-assumption.

Then turning to the common people, the multitude who had just witnessed His miracles and listened to His lofty yet simple precepts, He urged anew their acceptance of Him and His gospel in one of the grandest outpourings of spiritual emotion recorded for man to read,

His summoning yet pleading call was addressed to priest-ridden and Rome-governed Jews. Many of them yearned for release from thralldom, but the national spirit had been so broken that most of them had become inured to vassalage and tolerant of bondage.

The priestly hierarchy was boastful of its status, and strove effectively to deceive the people into the belief that they were free while sweating under the burdens of unrighteous exaction.

What had Christ to offer in mitigation of their grievous state? Certainly not the emancipation for which false rabbinical precept had led them to look—the re-establishment of the throne of David as an earthly kingdom, destined to subjugate all other nations by force of arms and make supreme the scepter of rehabilitated Israel.

Christ's kingdom was not, is not, nor ever shall be a merely secular or political dominion. His throne and crown are not of earthly make.

The people of Israel had brought themselves into bondage. Their vanished glory and fallen status had been

foretold as an alternative fate, which would fall upon them if they departed from the covenant and proved recreant to the God of their fathers. But more burdensome than Roman mastership was the literal serfdom of priestly misrule. Rome was tolerant and conciliatory, while those who for the time sat in Moses' seat gloried in the shackles they had riveted upon the people through a blasphemous misapplication of the Law.

To the overladen and weary Jews came the offer of rest and peace. The Lord pleadingly invited them from drudgery to pleasant service, from the well-nigh unbearable burdens of ecclesiastical exaction and traditional formalism to the liberty of true worship, from slavery to freedom.

But they would not.

The gospel He offered was and is the embodiment of liberty, untainted by selfish license. True, it entailed obedience and submission; but even if such could be likened unto a yoke, what was its burden in comparison with the incubus under which they groaned?

The offer, the call, the invitation is in full force and effect today. Transgression of the law is primarily or indirectly the cause of all suffering. Obedience to righteous law is the price of liberty. In such obedience lies happiness.

By a government of the people, administered in equity, every man is under wholesome restriction, in compliance with which he finds privilege and protection.

Irresponsibility is directly opposed to enduring freedom. But what are the restraints of democracy in contrast with enslavement under autocratic rule? How easy the yoke, how light the burden, and how glorious the blessings of righteous government!

The gospel of Jesus Christ is the expression of the eternal truth that shall make men free. It imposes obedience, compliance, voluntary submission as the conditions of enfranchisement in the Kingdom of God. In its conflict with sin the gospel neither slays nor makes men prisoners. Its weapons are persuasion, invitation, and awakening summons. Its antagonists suffer self-inflicted punishment, bring upon themselves imprisonment within the bars of lost opportunity, and formulate their own sentence of eventual banishment as alien enemies of the truth.

Liberty through obedience was the theme of Benjamin, the ancient prophet and king who thus addressed his penitent people, respecting their acknowledgment of Christ as the Author of salvation:

"And under this head, ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives." (Book of Mormon, Mosiah 5:8.)

And unto the repentant and obedient of the present day the Lord has spoken through the Prophet Joseph Smith:

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come." (Doctrine and Covenants 88:86.)

The Lord has spoken, saying to all men and nations: Come unto me in faith, doubting not; repent of your sins; be baptized for the remission thereof; and ye shall receive the Holy Ghost and He shall guide you in the truth that shall make you free.

Utah's Switzerland—A Travelogue

By Harold Howell Jensen

Recently I had the pleasure of visiting "Utah's Switzerland" in and around Brighton, in the tops of the Wasatch range, passing through historic Big Cottonwood Canyon. Those who have never made the trip and all interested in travel I invite on this our imaginary travelogue:

We start early in the morning passing over Utah's famous and longest stretch of straight road (State Street) and journey on through Salt Lake's rapidly growing little suburb (Sugar House), along the shady highways of Mill Creek to the mouth of Big Cottonwood Canyon. We have noticed on our journey many summer residences of wealthy Salt Lakers, partially hidden by the overtowering and stately trees which surround them. Here we say "Goodbye" to population and are greeted by the sight of the old monarch, "The Old Paper Mill" which resembles some ancient castle with its walls still solid and well preserved. We are now to enter one of Utah's wonderlands, known to some, but by many not taken advantage of, as they do not realize how near to

them is this "wondrous natureland." The popular traveling theme used to be "See Europe First," but since the war it is "See America First." I think it should be (at least to all loyal Utahns) "See Utah First," for in this modern day of "Preparedness" we should see our own home lands in



OUR CAMP WITH A LOGGER



LOOKOUT POINT FROM WATERFALL

order to be prepared and fortified with adjectives to boost for Utah.

Our auto goes quickly over the roads and soon we are gradually climbing into the tops of the Wasatch. On our left we see a small canal which on this trip we follow for miles. It winds around the mountain side, through rock ledges, until lost to our view as we pass through a miniature "Royal Gorge." Here the road is hewn out of the solid rock. We now cross an artistic rock bridge which brings us to the first reservoir, an example of what cement and labor can do to fortify us against the shortage of water. Along the way we have observed numerous abandoned mining claims but now we pass one which is being worked, and it is quite a cur-

iosity to us, especially as many large auto trucks, containing ore on their way to the smelters at Murray, have passed us. On our right is a precipice of solid rock, hewn by the glacial plow of years and years ago, leaving its fantastic shapes as the signature of its journey down to form a part of old Lake Bonneville below. It grows colder as we journey upward and we put on our overcoats. We note also that we are now in a valley of pines and small quakenasp trees and in the distance we see a vast forest of tall stately pines, which sway in the breeze and seem to welcome us to the wonders beyond. At this point, we are confronted by two roads, one leading

which all bid us welcome. We have traveled about thirty miles and the morning air has given us a hearty ap-



THE CLIMB TO LAKE MARY



A COTTONWOOD LAKE

to the Cardiff mine, and the other to Brighton. Here also we leave the large auto tractors behind, with a sense of relief, as they have been none too careful of the "Safety First" principles and not very courteous, taking always the right of way. Slowly but surely we travel upward till signs of summer camps appear and at last our journey of three hours is rewarded by the sight of the popular resort of Brighton in the distance, which makes us long to sojourn for a time in one of the comfortable summer cottages,

petite, so we now "strike camp" under the pines, where there is a stream of natural ice water close by, and after a fire has been started in our stove, made with rocks, the savory odors of the morning meal reach us, and we can hardly wait till it is ready to appease our hunger. But at last our appetites are satisfied and we continue our journey, but this time on foot, as we have traveled as far as we can by automobile; and, availing ourselves of our own locomotive power (or horseback part of the way) we set out to explore what many call the "Utah Switzerland." Martha, Phoebe, Mary and Twin Lakes are said to equal in beauty the far-famed lakes which are hid in the shade of the snowy Alps; and if this is true, we wonder why people travel so far when we have, so near, scenery that compares with famous Switzerland. To describe the lakes would, indeed, take more adjectives than we possess; perhaps an artist might do justice to it, but even that is doubtful. On our upward climb we pass beautiful landscapes but they do not compare with the scenery that

now lies before us. After our half hour's climb up the mountain trail we find ourselves at Lake Mary. This lake like Twin Lakes has been harnessed (or dammed) by civilization as a reservoir. We cannot help but comment upon the wonderful engineering feats performed here, which when we think of the distance the cement was hauled, the labor required and the skill performed, are a revelation indeed. The touch of man has been felt by these two lakes, but the others are still in



BALSAM INN

their natural forms, far away from the haunts of civilization, silent and solemn in their beauty, their majestic banks, covered with pines, with the high mountains in the background, forming a picture that one will ever remember. Here the tired business man has found rest and a peaceful retreat, the idealist his ideal, the dreamer and artist their visions of bliss, and

many miners have found their visions of wealth. We could gaze forever on this "nature's handiwork," and looking at these wonders realize what a small part we form in this great world of ours, but now the sinking sun reminds us that darkness will soon overtake us. Before we descend from our lofty retreat, we must enjoy a last draught of this sparkling "aqua pura" for which Utah is so renowned, and when back in our homes we again drink our clear, cool water, the mystery of its existence and quality will be remembered by our having seen these "natural refrigerators" in the tops of the mountains. The sun is setting, we journey to our camp over the trail of the lonesome pines, stopping at what we call "Lookout Point," at a waterfall overlooking the whole valley below, where we see Silver Lake glimmering with its million rays of color reflecting the "good night kiss" of the slowly setting sun. After a very easy journey downward we find ourselves again in the little city of the pines (Brighton) where we can linger as long as we wish. Each day spent finds us hidden treasures, adds to our knowledge of nature and makes us marvel at the handiwork of "Him, who doeth all things well." Home thoughts beckon us and it is with many regrets we leave nature's haunts, retracing our steps toward the valley below. Going down we observe more closely the "beauty spots" along the creek, which, on our upward journey, we had not noticed. After coasting downward breathing the invigorating pine-scented air, we find ourselves once more in our own Salt Lake City.

God's Will

"No service in itself is small,
None great though earth it fill,
But that is small which seeks its own,
That great which seeks God's will."

TRUE PIONEER STORIES

Contributed by Daughters of Utah Pioneers

Emmeline B. Wells

By Annia Lynch

The JUVENILE INSTRUCTOR boys and girls will recognize this dainty, refined little lady as beloved "Aunt Em" Wells. This picture shows her



EMMELINE B. WELLS

dressed in her home-spun silk dress, presented to her by the grateful women of Utah. Did you know that there was a time when the silk industry was

carried on in Utah? Our mothers gave up their spare room to the silk worms who spun their silky cocoons which were reeled and woven into beautiful silk and made into dresses. A few of these quaint old gowns are still preserved and "Aunt Em" has one, a blue silk. Isn't it wonderful that this sister, now over ninety years of age, should live to see the prophecy of the great pioneer leader, Brigham Young, in regard to furnishing wheat to the nation, fulfilled. With prophetic foresight, President Young preached that the time would come when every available pound of wheat would be needed by the nation to prevent famine and starvation. To provide for this time, the women of the Relief Society were advised to save and store wheat. Sister Emmeline B. Wells has the distinction of being the person chosen to supervise the saving of grain. To assist her a "grain committee" (Eliza R. Snow, Zina D. H. Young and Priscilla Staines) was appointed. They traveled from settlement to settlement instructing and enthusing and from that time, the saving of wheat has been one of the activities of every ward society. "Gleaning bees" were the fashion. After the harvest was garnered, the fields were gleaned in order that not one precious grain should be lost. These devoted women, as soon as the morning house work was finished, donned sun bonnet and large gingham or calico apron and started for the grain fields. In those days binding was done by hand and the harvesters dropped a considerable quantity of grain, so it didn't take so very long before the apron was filled and emptied into a sack, to be filled over and over again. Day after day these gleaners met. It certainly was an interesting sight to see women and children cheerfully obeying the teaching of their dear prophet and preparing for a "rainy day." To the cause

of Liberty these good sisters as cheerfully gave their precious savings of forty years. Later their store was added to by purchase from donations of the hard-earned nickels and dimes of these loyal women.

It is remarkable that Sister Wells should be the president of the Relief Society at a time when 200,000 bushels of wheat were offered to and accepted by the United States Food Administration to help to win the war. She has been a worker in the Relief Society almost from its inception, freely giving her time and talents to its upbuilding. Not only has her counsel been sought by her associates here, but her friendship and advice is prized by leaders among women both in the United States and abroad. Throughout her very busy life, she has been wonderfully optimistic, always looking on the bright side, displaying the same characteristics of our pioneer mothers, sublime faith and courage. Sister Wells is a typical "Yankee" with many of the traits of her Puritan fathers.

Emmeline B. Woodward Wells was born in Petersham, Mass., February 29, 1828. Here she spent her girlhood, and was educated in the best schools of her native state and began teaching at the age of fourteen. With her mother she accepted the gospel and emigrated to Nauvoo, and her introduction to the Prophet Joseph was most inspiring, and at another time we will ask her to give her reminiscences of the Prophet Joseph and life in Nauvoo, where with the rest of the Saints she had many trials. She was in the exodus from Nauvoo, crossing the river on ice in February, 1846, staying in Winter Quarters for two years and arriving in Great Salt Lake Valley in September, 1848. She has taken an active part in every movement for the advancement of her people or the cause of women. Of marked literary ability, in 1874 this gifted woman became editor of the *Woman's*

Exponent, the first woman's paper west of the Mississippi River and the second in the United States. She continued as its editor for forty years. The *Exponent* was not only the organ of the Relief Society, but champion for the cause of women and is today valued for its historical information. Sister Wells, the Susan B. Anthony of the West, is an ardent suffragist and has taken part in many councils, both national and international and is considered an authority on the work of women. In looking backward through the many years, Sister Wells readily recalls the great changes between then and now. We are proud of her, proud of her ability and talent, proud of her loyalty, of her devotion to her people.

"A saintly face and a great mother-heart,
So rich in grace and charity thou art,
That evermore our reverence shall be,
A loving tribute to thy memory,
E'en poets yet unborn shall sing thy
fame,
And future generations bless thy name."

Prophecy Fulfilled

By Annie Lynch

"Sister B——, 'old-timers' tell me that President Heber C. Kimball prophesied many things that were fulfilled. You are a pioneer of 1848, can you recall any instance?"

"Oh yes, I remember several, but as I was a small girl at the time and very hungry. There was one that I never forgot. The winter of 1847-48 was fortunately one of the mildest in the history of Utah, but the following winter was very severe, and we suffered from famine. All families were rationed and some even reduced to boiling raw hide for food."

"Raw hide, did it ever get tender enough to eat?"

"No; a glutinous soup was made by long boiling, and probably enjoyed, as half starved people are not very fastidious. The Saints were becoming discouraged. Their faith and courage

were sorely tried. When things looked the darkest Brother Heber C. prophesied that within six months the people could buy supplies cheaper than eastern prices. This seemed very improbable as freight had to be hauled by ox teams across the plains, but the California gold fever of 1849 brought trains of emigrants through here. Many of these were so heavily loaded that they were glad to dispose of food and clothing at any price—much cheaper than eastern prices. The prophecy was literally fulfilled and the Saints made glad by this act of providence. We lived near their camping ground and when a train was sighted, I started to meet it. With a cup and a pitcher filled with butter-milk I was heartily welcomed and soon disposed of my supply to these thirsty travelers. Those who lived near the camping place were glad to do washing and mending in exchange for food and clothing. The emigrants were hungry for home cooking and mother was engaged to bake for them

—bread, pies and cookies. This was a red letter day for us as everything was baked on shares and I was delighted when permitted to accompany mother to the 'square' where a trade was made for those things most needed."

"Did you celebrate your first Thanksgiving in Utah?"

"That I don't remember; but my brother John who came in 1847 delighted in telling us of the first harvest feast. It was early in the fall of 1848, after the crops were gathered, that the Saints prepared for a day of thanksgiving and rejoicing and to celebrate with a feast their first harvest home. They built a bowery in the center of the fort and large sheaves of grain were hoisted on poles. Tables were spread with vegetables of nearly every variety—meat, bread, butter, cheese, cakes, pastry and watermelons. It was a great day. A day of prayer and thanksgiving, of feasting, of singing and dancing."

What Jesus Taught on Loyalty.

Jesus taught that men must be loyal to God, with singleness of purpose and singleness of thought. He once said, "No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other; ye can not serve God and Mammon."

It is impossible for man to have two chief centers of interest. If man devotes his thought and intelligence to the laying up of wealth, he will undoubtedly neglect his duty to God.

Jesus gave us a parable to show how foolish the worship of mammon was; "The ground of a certain rich man brought forth plentifully and he thought, within himself, saying, What shall I do because I have no room where to bestow my fruits? and he said, This will I do; I will pull

down my barns and build greater ones, and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" So is he that layeth up treasure for himself and is not rich toward God. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

Even as boys and girls we can easily drift away from the teachings of Jesus. All boys and most girls like baseball; but every boy and every girl should like to keep the Sabbath holy. If a boy begins to yield to the temptation to play baseball on Sunday, it is not long, ordinarily, before his surrender is complete; and the playing of baseball on Sunday becomes for him a regular practice. What has then happened to his attendance at Sunday School and Sacrament service? The boy is scarcely, if ever, seen there. What is the reason? He tried to serve both God and Mammon, and the things of Mammon are displeasing to God. As the boy grew in his love for baseball on the Sabbath, he grew also in his hatred for the duties he owed to his God.

We learn in our daily lives which associates we can trust and those we cannot. If a boy's thoughts are always good, he is not likely to become guilty of any seriously wrong act. If a girl's motives are good, she is not likely to become guilty of evil. Jesus knew these truths; He was anxious, therefore, that the minds of men should become filled with thoughts of God; that the dominating motive in their minds should be to serve God; for He knew that a man dominated by the motive of godly service would be arrayed against sin; whereas, one not so dominated might easily be overcome by the tempter.

Then Jesus taught that men should serve God with single-minded loyalty. In His sayings and parables He presents four reasons:

(1) The life of man is in the hands of God. He gave it and He will take it away; no one is sure how long he may be privileged to enjoy worldly pleasures, but the life of the spirit is everlasting; its joys shall never end.

(2) Worldly goods and pleasures are perishable and fleeting; we may lose them when we think them most secure; the things of the spirit are eternal; they cannot be taken from us as long as we worship in spirit and in truth.

(3) It is impossible for man to hold two equally important and equally cherished objects of interest; one of the two will inevitably be neglected.

(4) If a man's motives are selfish and worldly, his soul becomes darkened to truth and to spiritual things.

For these reasons man should cultivate an attitude of single-minded loyalty to God, instead of toiling for things of passing value only; man should strive for the things of permanent joy and satisfaction. God requires of all of us that we shall serve Him diligently. And service of godly kind, means that we give ourselves wholly to the Lord, all that we have and all that we are. Time, means, and life are His, and every word, every act and every thought should be prompted by loyalty to God and His Kingdom.

"Look up, get a goal before you that is worth while; let the one passion of your life be loyalty to God. Then your joys will be wholesome and permanent, and you shall walk in the light, not in darkness."—*May Smith, Hooper Sunday School.*

Zion

You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is des-

cribed by the prophets, who declare it is the Zion, where the Mountain of the Lord should be, and that it should be in the center of the land. When elders will take up and examine the old prophecies in the Bible, they will see it.—Joseph Smith, "History of the Church," Vol. VI., p. 318.



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SALT LAKE CITY, OCTOBER, 1918

To Stake and Ward Sunday School Superintendents

We have been requested by the Utah State Supervisor of Home Economics Education to enlist the interest of our teachers and Parents' Classes in urging girls about to enter our high schools to take up the study of Home Economics.

We believe that the best possible War Emergency training for girls

and women is in household management, home nursing, care of children, conservation of human life, foods, clothing and textiles, etc., and are advised that this training can be obtained in practically all of the High Schools of Utah and other Inter-mountain States.

If we are going to keep up the splendid morale of the Home it is most necessary that the ideals of home and motherhood be given to the girls before they finish their business or professional training and get the habit of measuring too much with their pay checks. The girls of today will be the mothers of tomorrow and they should be trained for these later duties now as well as for the immediate vocational needs for which some of them are qualifying.

We hope that public sentiment will be sufficiently strong that no girl will be allowed to graduate from a high school in Utah or adjacent state without having had some training in Household Arts.

We have been advised that this training is going to be a War Emergency measure and therefore urge your cooperation in getting our Communities to do their part in this as in other war activities. Kindly take the matter up with your officers and teachers and Parents' Classes and help awaken that enthusiastic interest which is necessary to successfully carry out the wishes of the Department of Education.

Respectfully,

Joseph F. Smith,

David O. McKay,

Stephen L. Richards,

General Superintendency.

Geo. D. Pyper, General Secretary.

“And a Little Child Shall Lead Them

By Oliver C. Dalby

He was an ex-convict. There was no escaping that fact. At least he had made up his mind that there was no escaping the fact. He had long ago concluded that since the world had done so little for him, he would do as little as possible for the world. Whose business was it how he looked, or what he did? Or what mattered it how he got his living?

But it did matter after all, for his appearance often prevented him from getting the living he demanded, and he sometimes went hungry. This was so today. More than once he had been turned away with a “We don’t feed tramps.”

It was already long past noon and his temper was beginning to get ugly. He cursed audibly, and he slammed the gate hard as he passed out from the back yard of the little farm house after he had been refused for the tenth time that day.

A little way off was a grove of trees. Here the ex-convict accepted nature’s invitation to lie down and rest in the shade. He soon fell asleep.

“Hey, mister,” he heard a soft voice say, “who are you?”

He was about to answer “None of your business,” but when he opened his eyes, he saw just the tiniest little girl looking into his rough unshaven face. Before he could recover his surprise the child repeated the question: “Who are you?”

For a moment the ex-convict curiously eyed the little vixen that stood looking at him with her big blue eyes. Then he slowly repeated her question: “Who am I?” “Well, now,” he said as if speaking to himself, “who in thunder am I?”

“Say, kid,” he said at last, “I am nobody.”

“Oh, yes, you must be somebody, or you wouldn’t be here.”

“Wouldn’t, hey,” he growled, “what

you mean is, if I was anybody I wouldn’t be here.”

“Say, mister, do you render service?”

“Render service, what for?”

“For your country and your flag. My papa says if you don’t render service of some kind, you’re not a patriot.”

“He does, hey? Well, your papa don’t know it all.”

“Oh, yes he does. He knows more than you do. He’s gone to join the army. He kissed mama, and me, and baby brother when he went away, and said he’d be back some day if ‘God willed it.’ Then mama cried, and he told her not to cry ‘cos somebody had to render service, and he was no better than anyone else. But I think he is better than anyone else, don’t you?”

“There’s a lot of people, though,” she went on, “that’s lazy and won’t do anything for their country and flag, hain’t there?”

“Yes, kid, there is.”

“There, that’s my mama calling me now, so I must be going. Good bye.”

The dark eyes of the ex-convict glistened. For some moments he sat as if debating with his own thoughts. Presently he arose and went hurriedly back to the village.

A half hour later found him at the little recruiting station. He had enrolled as a private in the United States army.

“That stuff about rendering service sticks in my craw,” he said to himself. “Dad blast that kid, she’ll be responsible for making something out of me if I am not careful.”

For a time he sat there lost in thought. Gradually the hard lines in his face softened, then tenderly he folded the flag that draped the walls of the little recruiting station, and bringing the folds to his lips he kissed the emblem of his country, and, bowing his head, wept.



© Marcus E. Jones.

Beauty Spots of the Inter-Mountain West

By Claude T. Barnes

Purgatory Butte

A striking example of the endless forms of clay-erosion seen in southern Utah, Purgatory Butte, by its majesty and variegation, well rewards the traveler who sojourns in that strange region east of St. George.

Harrisburg, nestled among bluffs, shaded by mulberry trees and surrounded by sweet-smelling alfalfa fields, is a beautiful little settlement. After one crosses the creek that murmurs at its western edge, a short climb takes him to the crest of the ridge on the south; and then, suddenly, a vast panorama bursts on his view, this famous butte forming the foreground and colored mesas fading away in series twenty miles or more to Little Zion Canyon on the east, Hurricane on the south, and St. George on the west. At one's feet lie matched pairs of strata of all colors, where the Pur-

gatory anticline has been eroded into a nearly flat plain. It is a wonderful sight—of terra cotta reds, neutral grays, yellows, purples, and the translucent blue of a cloudless sky; of magnitude and weird shape; and, finally, of utter desolation.

Neither shadscale nor greasewood, hardy desert plants though they are, can withstand the intensity and the dryness of such a formation; indeed, our illustration reveals only one species of vegetation, the needle-leaved sagebrush (*Artemisia filifolia*). It was to suggest this infertility and cheerlessness that the name "Purgatory" was bestowed, though one may naively observe that a little more Biblical lore would have shown the inappropriateness of comparing this sterile butte with a place of purification after death.

Commanding the country in all directions Purgatory Butte is famous as an Indian lookout. It is of the

Jurassic period, and when seen discloses much of geologic interest.

In the Green River region of Utah are many buttes of wonderful steep-

ness, coloration and height; but none can excel this stupendous mount of the Arrowhead Trail.

We've Got it to Do

There's no use discussing the cause of the war
Or why we are in it or what it is for;
There's no use to argue, worry or fret
Over losses, or taxes, or national debt;
There's no use to grieve over sons who must go,
They're worthy the cause—they will presently show:
Just now, we're concerned in seeing it through—
We've got it to do.

The warfare for us has hardly begun,
We'll see much of sorrow before it is done.
We cannot win battles with songs or with cheers—
There's fighting ahead and there's bloodshed and tears;
Your boy and my boy must prove themselves men—
Can we do less? Can we hesitate when
Our flag is in danger? Let's see the thing through—
We've got it to do.

We may not go out to the front, you and I,
Where men in the roar of the battle must die;
We may not be bird men and skirt heaven's dome,
Nor brave sailor laddies who fight on the foam,
But right here at home there are burdens to bear—
'Twill help the boys yonder if we do our share;
The war won't be won unless we help, to—
We've got it to do.

We cannot believe that our nation will fail;
"Old Glory," be dragged in the dust of the trail.
American courage and plain, honest grit,
Will carry us through till the foeman shall quit.
Our cause is so just that to doubt is near treason,
But if we are victors, there must be a reason—
We must work, we must watch, we must sacrifice, too--
We've got it to do.

Then here's to our boys—may they conquer the foe—
They're every one fighters the world shall soon know;
Their mothers and sweethearts are doing their share—
Heads up! Shoulders back! Let's show them we're there,
Let's show the whole world that we're genuine stuff—
A nation of fighters—our words are not "bluff."
Let's stand as one man, by the "Red, White and Blue"—
We've got it to do.

Alfred M. Graves in *Kansas City Journal*.

TOPICS OF THE TIMES

THE WAR IN FRANCE

On one hundred and eighty miles of the battle line on the West front, the Allies are steadily driving the Huns back toward the Rhine. The tide of battle commenced to turn on the 15th of July, 1918, when the American troops made their brilliant counter attack, which wiped out the Rheims sector nearest Paris. This was followed by fierce attacks from the French on the south and the British on the north, until the firing line is now nearly two hundred miles long. Eight weeks of the Allied offensive has cost the Germans more than 200,000 prisoners, 3,000 guns and great quantities of stores and equipment, in addition to most of the strategic towns and railway junctions won by them in their campaign this year. Moreover, "they are losing men in staggering numbers, and perhaps the most important of all the results of the Allies' recent victories is that the Germans now have only sixteen fresh divisions in reserve on their whole front, where a month ago they had more than sixty."

As the *Juvenile Instructor* goes to press the war news is most encouraging to the Allies. General Haig's forces have swept forward with irresistible power and have gradually pushed the enemy back. St. Quentin is surrounded on three sides with every prospect that this important strategic point will have been captured by the time this magazine is in the hands of our readers.

In Palestine General Allenby has captured 45,000 Turkish troops, and taken the historic city of Nazareth and

other important towns, while on the Macedonian front Allied victories are announced.

In the central empires great discontent is reported, and unsatisfactory peace proposals have been suggested by Austria-Hungary, and as promptly rejected by the Allies. We are evidently close to the most important rapid-fire events in the world's history.

MARSHAL FOCH'S WAR TACTICS

The tactics of Marshal Foch have been entirely different from those of the German commanders. They massed their troops in great numbers at certain points and tried by overwhelming force to break through the Allies' line, and so the fighting was confined to certain particular points. On the other hand, Marshal Foch is striking a series of rapid blows along his whole line, and is keeping the enemy busy all the time on one part of the front or another, thus rendering it impossible to mass troops at any particular point or to regroup the enemies' forces. In each of these blows he uses comparatively few men and the victorious troops are ready for another thrust after a short interval. The Germans get no rest, and no time to reorganize their forces; the blows which are rained upon them are not knock-out blows, but each adds to their confusion and inflicts serious local injuries. These wearing-down tactics, giving the enemy neither time to organize an attack himself nor a respite from being attacked, are telling on the German morale, as well as on their organization. The German military machine was not built with a view

to a defensive campaign of long duration, and therefore the Huns have been compelled to constantly retreat.

The British troops have already succeeded in driving the enemy to a point east of the old Hindenburg line, which was occupied by the German troops last winter, and is said to consist of the most extensive system of trenches and underground fortifications that have ever been made. It is evidently the intention of the German commander to take refuge on this fortified line, if possible, and make a stand there for the winter. Supreme efforts are being made by the Allies to drive the Germans further east and prevent them from becoming intrenched on this line and making these strongholds their winter quarters.

PROBABLE DURATION OF THE WAR

As a result of recent developments, there is a strong conviction among those who are best informed on the subject, that the war will end next year. Premier Clemenceau has predicted a decisive victory before the end of 1919, and Lord Reading, British ambassador to the United States, has expressed the same opinion. General March, our chief of staff, states that "one hundred and eighty divisions of Americans should be able to bring the war to a successful conclusion in 1919," and he says that "the war will be won or lost on the western front."

In order to meet these requirements, the new "Man-power Bill" has been enacted by Congress, which extends the draft age from eighteen to forty-five years. September 12th was designated by the President as Registration Day, and it is believed that enough able-bodied men will be found in Class One to enable our government to have four million men in France by June 30th, 1919. It is said to be the "sober, carefully tested, checked and rechecked judgment" of the military commanders of the Allies'

that if this is done, the war will end next year.

AMERICANS THE LAST RESERVES

In endorsing the policy of the government to put our full force into the war at once, and in discussing the possibility of failure, if this is not done, attention has been called to a most serious feature of such a calamity. If the American forces, when flung into the conflict, do not win, there is no other possible reserve in existence. Our lads are liberty's last reserves. If France had failed, there was Britain to call in. Then there was Italy—a first-class power—to cast into the balance. If these nations had failed—when, for example, the Russian collapse came—there was the United States, which could not see freedom slain. But if the Americans do not concentrate and "go through the German line," there is no other nation in reserve that can take up our falling flag.

THE UTAH CONTINGENT OVERSEAS

About the middle of August the brigade commanded by General Richard W. Young embarked for Europe. It is said that fifty-eight trains were required to transport the troops and their equipment from Camp Kearny to the Atlantic seaboard. The officers and men were all in excellent health and spirits. With sublime courage and faith they were cheerful and happy in their eagerness to get to the front, so that they might be doing their part in the great conflict that is now raging. Their countenances were radiant with hope and not a symptom of gloom or apprehension was manifest among them. General Young, Chaplain Roberts and many others sent a kindly greeting to the Saints, and expressed appreciation of the splendid manner in which they were doing their part towards carrying on the World War.

PRESIDENT WILSON'S LABOR DAY PROCLAMATION

Pledging anew to the world the consecration of every strength of arm and brain in America to the winning of the war, President Wilson, in his Labor Day proclamation, ranked the army of labor working at home with the army abroad. He said:

"My fellow citizens:

"Labor day, 1918, is not like Labor days that we have known. Labor day was always deeply significant with us. Now it is supremely significant. Keenly as we were aware a year ago of the enterprise of life and death upon which the nation had embarked, we did not perceive its meaning as clearly as we do now. We knew that we were all partners and must stand and strive together, but we did not realize as we do now that we are all enlisted men, members of a single army, of many parts and many tasks, but commanded by a single obligation, our faces set toward a single object. We now know that every tool in every essential industry is a weapon, and a weapon wielded for the same purpose that an army rifle is wielded, a weapon which, if we were to lay down, no rifle would be of any use.

"And a weapon for what? What is the war for? Why are we enlisted? Why should we be ashamed if we were not enlisted?

MENACE IS TREMENDOUS

"At first it seemed hardly more than a war of defense against the military aggression of Germany. Belgium had been violated, France invaded, and Germany was afield again as in 1870 and 1866 to work out her ambitions in Europe; and it was necessary to meet her force with force. But it is clear now that it is much more than a war to alter the balance of power in Europe.

"Germany, it is now plain, was striking at what free men everywhere desire and must have—the right to de-

termine their own fortunes, to insist upon justice and to oblige governments to act for them and not for the private and selfish interest of a governing class. It is a war to make the nations and peoples of the world secure against every such power as the German autocracy represents. It is a war of emancipation. Not until it is won can men anywhere live free from constant fear or breathe freely while they go about their daily tasks and know that governments are their servants, not their masters.

WAR AGAINST SPECIAL INTERESTS

"This, therefore, is the war of all wars which labor should support and support with all its concentrated power. The world cannot be safe, men's lives cannot be secure, no man's rights can be confidently and successfully asserted against the rule and mastery of arbitrary groups and special interests, so long as governments like that which, after long premeditation, drew Austria and Germany into this war, are permitted to control the destinies and the daily fortunes of men and nations, plotting while honest men work, laying the fires of which innocent men, women and children are to be the fuel.

"You know the nature of this war. It is a war which industry must sustain. The army of laborers at home is important, essential as the army of fighting men in the far fields of actual battle. And the laborer is not only needed as much as the soldier—he is his war. The soldier is his champion and representative. To fail to win would be to imperil everything that the laborer has striven for and held dear since freedom first had its dawn and his struggle for justice began. The soldiers at the front know this. It steels their muscles to think of it. They are crusaders. They are fighting for no selfish advantage for their own nation. They would despise anyone who fought for the selfish advantage of any nation.

FREEDOM ONLY OBJECT

"They are giving their lives that homes everywhere, as well as the homes they love in America, may be kept sacred and safe, and men everywhere be free as they insist upon being free. They are fighting for the ideals of their own land, great ideals, immortal ideals, ideals which shall light the way for all men to the places where justice is done and men live with lifted heads and emancipated spirits. That is the reason why they fight with solemn joy and are invincible.

"Let us make this, therefore, a day of fresh comprehension, not only of what we are about, and of renewed and clear-eyed resolution, but a day of consecration also, in which we devote ourselves without pause or limit to the great task of setting our own country and the whole world free to render justice to all and of making it impossible for small groups of political leaders anywhere to disturb our peace or the peace of the world or in any way to make tools and puppets of those whose consent and upon whose power their own authority and their own very existence depend.

"We may count upon each other. The nation is of a single mind. It is taking counsel with no special class. It is serving no private or single interest. Its own mind has been cleared and fortified by these days which burn the dross away. The light of a new conviction has penetrated to every class amongst us. We realize, as we never realized before, that we are comrades, dependent one on another, irresistible when united, powerless when divided. And so we join hands to lead the world to a new and better day."

WHAT ENGLISH NEWSPAPERS SAY
ABOUT US

Americans are justified in entertaining a feeling of pride by such a com-

ment as this from an English paper:

"America has been at war since April of last year, but only within the last four months that she has been in the war do we see the results, on the Marne, in the recapture of Soissons, in the definite failure of the hammer blow which was to have rehabilitated the crown prince and to have crushed the Allies, while the American sword was only half drawn. These results are but a foretaste of what presently will come when America is striking with her whole strength."

And this from another English paper:

"America indeed has been a grand refrain of twelve months of war. It is a refrain which will swell to mightier volume through the fresh year of war now entered upon. Perhaps, if misfortune had not overtaken the Allies in France, America would not have been moved to speed her effort as she is doing. As it is, she has openly shown everyone that the decision is essentially with her. The thousands of troops she is pouring into French ports each week are but the vanguard of her hosts. The spectacle they provide may well kindle the hope that next August the tormented earth will again be lapped in peace."

I. W. W.'S CONVICTED OF CONSPIRACY

William D. Haywood, General Secretary-Treasurer of the I. W. W., and ninety-four of his associates have been convicted of conspiracy in interfering with the government's conduct of the war and have been sentenced to prison terms, ranging from ten days to twenty years, and to pay fines aggregating \$2,735,000.

HIGH COST OF FOOD

A dispatch from Washington, D. C., says:

"Comparison of food prices prevailing now with those of five years ago, shows that the purchasing power

of a dollar bill has shrunk to 54 cents in Washington and Baltimore; 75 cents in Philadelphia, 59 cents in New York and Chicago, and 63 cents in San Francisco, according to a statement by the department of labor.

"Food which could be bought for \$1 in July, 1913, now costs \$1.85 in Washington, \$1.84 in Baltimore, \$1.77 in Philadelphia, \$1.68 in New York, \$1.69 in Chicago, and \$1.58 in San Francisco.

"In the one year period from July, 1917, to July, 1918, food prices advanced 22 per cent in San Francisco, 20 per cent in Washington and Philadelphia, 20 per cent in Baltimore, 17 per cent in New York, and 11 per cent in Chicago."

SITE SELECTED FOR AERIAL POST

A field on the southwest corner of the Fort Douglas military reservation has been selected as the Salt Lake landing place on the Woodrow Wilson transcontinental aero route from New York to San Francisco. The field is that where the 145th artillery was encamped when it was at the fort last year.

The selection was made by Frederick Porter, secretary of the Pacific Aero Club and representative of the Aero Club of America, who came here a few days ago from San Francisco on the special mission of selecting a suitable site in Utah for the Utah station on the great transcontinental air mail route from the Atlantic to the Pacific.

Mr. Porter's selection of a site here definitely establishes Salt Lake as the Utah station on the mail route, and while his recommendation as to the landing field to be used in this city must be submitted to the aero organization for approval, it is considered here that his recommendation will be accepted without question, in view of the fact that he is chairman of the committee on maps and landing stations, and has been sent out for the

especial purpose of picking suitable landing sites in the west.

It is said to be likely that the war department may join with the post-office department in the establishment of the field at Fort Douglas as an airplane landing station, in view of the fact that the war department is now engaged in locating and mapping a transcontinental aero route over which war department machines may be operated from coast to coast on war department business, and a chain of landing fields for air pilots is being built across the continent, being established at intervals of about 100 miles.

There are two sites available at the post which could be used, and, if necessary, the war department could establish a separate field, but it is considered hardly likely that this would be done when the aerial mail route has already selected a site, and when both could use the same field as less expense and with greater convenience in the matter of necessary machine and supply shops.

The transcontinental air mail route is already in successful operation between New York and Washington, and Philadelphia, and Mr. Porter stated that the link between Philadelphia and Chicago was due to be put into operation at once. He thought it would be but a short time before the links would be extended further westward and that before many months rolled by the route through to San Francisco would be in operation, with mail being delivered from New York to San Francisco in thirty hours or less time.

HEROISM

In these perilous times, when we are all striving to attain a mental attitude and self-composure that will enable us to see our duty clearly and perform it fearlessly, the following definition of true courage will commend itself to the thoughtful mind:

"The real hero is not the man who

is insensible to peril, but he who overcomes a quick sensitiveness to its presence. Some of the bravest spirits the world has known have shown every evidence of that shrinking of the body which we call fear; but they vanquished the hesitation of the nerves by the decision of the spirit.

"To feel keenly the perils of life is not to be cowardly; it is to have adequate knowledge and sensitiveness of mind. The man who does his daily work without thought of the great natural forces which hold him in their grasp, of the grave possibilities of calamity which are never absent from society, of the countless dangers that beset the individual life, may be faithful and honest, but cannot be heroic; for the hero is the man who looks all these perils in the face, and goes quietly on his way to his journey's end. No man can live in this world with an open mind and an active imagination without constant perception of

many kinds of danger; and the more a man knows and the greater his ability to realize the existence of things which are invisible becomes, the keener will be his perception of the possibilities of risk and loss. The unsensitive man lives without fear because he sees no peril in his situation; the sensitive man who is also courageous lives without fear because he sends his thought through all the possibilities of danger to the ultimate safety.

"The highest courage has its root in faith. One may be bold because he is ignorant or because he lacks sensitiveness; one may be indifferent to danger because he is indifferent to fate; but the quality which sees with clear intelligence all the possibilities of peril, which loves life and light and the chances of work, and yet calmly faces calamity and death, is born of faith, and grows to splendid maturity by the nurture of faith."

When You Come Back

By Estelle Webb Thomas.

Your hat is hanging in the hall
In its accustomed place;
The battered thing that used to crown
Your laughing, boyish face.
Your things are where they used to be
On shelf, in drawer and rack.
We've left them so you'll find them
there
When you come back.

The house is full of emptiness,
A sort of waiting strain,
As if the old rooms held their breath
Till you get back again.
Your old dog droops about the yard,
He sadly feels the lack;
But how he'll joyous bound and bark
When you come back.

We know they need you over there;
We're proud to have you go.
But pa and I are lonesome here,
And oh, we miss you so!
But sunny days are just beyond
Whenever clouds hang black,
And oh, 'twill be a happy day
When you come back!

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR NOVEMBER, 1918

(D. S. S. Songs. No. 19)

Precious Savior, dear Redeemer,
Thy sweet message now impart;
May Thy Spirit, pure and fervid
Enter every timid heart.

CONCERT RECITATION FOR NOVEMBER, 1918.

(Doc. and Cov. 78:19)

And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him even an hundred fold, yea, more.

SACRAMENT GEM FOR DECEMBER, 1918

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

CONCERT RECITATION FOR DECEMBER, 1, 8, 1918

(2 Nephi 31:5)

And now, if the Lamb of God, He being holy, should have need to be baptized by water, to fulfil all righteousness, O then how much more need have we, being unholy, to be baptized, yea, even by water.

(Note: At the conclusion of the recitation, have a pupil read 2 Nephi 5-12.)

CONCERT RECITATION, DECEMBER 15 AND 29, 1918

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved.—Doctrine and Covenants, Section 18, twenty-third verse.

CONCERT RECITATION FOR DECEMBER 22, 1918

"I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name, and said pointing to the other—This is my beloved Son, hear Him."—From the Writings of Joseph Smith.

Uniform Thanksgiving Lesson for November 24, 1918

Subject: Thanksgiving

Aim: Having been the recipient of the richest blessings given to man, our thanksgiving and praise should be from the depths of our hearts and be reflected in our daily lives.

The following songs would be appropriate:

"Morning Thanksgiving," S. S. Song Book, No. 238.

"Sweet is the Work," S. S. Song Book, No. 35.

"To Thee, Our Heavenly Father," S. S. Song Book, No. 137.

"A Song of Praise," Juvenile Instructor for September, 1917.

"O Lord of Hosts, We Now Invoke," S. S. Song Book, No. 187 (Sacrament).

Upon reassembling have a girl pupil, one of the Intermediate departments, read "We Thank Thee, O Father," by Will Carleton, to be printed in the November number.

Some Things We Have to be Thankful For

(To be adapted by the teachers, in class work, to their respective grades.)

Nature's Gifts: "A land choice above all other lands."

An unusual supply of irrigating water, which with a ripening sun, made glad the waste places.

Bounteous harvests from field and farm.

Herds upon a thousand hills.

Great storehouses of coal, almost at our doors.

Mountains of iron and copper—seas of salt—stores of precious metals.

Almost everything necessary for the building and maintenance of an Empire.

Heavenly Gifts: A restored Gospel (Church History, Vol. 1, pp. 4, 11).

A living faith (Jas. 2:18; John 5:24).

A repentant heart (2 Cor. 7:9-10).

A double birth (John 3:5): Of the water, with its cleansing power (Acts 22:16). Of the Spirit, with its stream of heavenly light (John 14:26).

A wondrous authority and power—the Priesthood (John 15:16).

A living prophet, seer and revelator.

Apostles, etc., that we need "be no more children, tossed to and fro, and carried about by every wind of doctrine" (Eph. 4:11-17; Mark 3:14-15).

Gifts of wisdom, knowledge, healing (Mark 16:17-18; I Cor. 12:7-11).

Called from Babylon to the "Chambers of the Lord," while His indignation be overpast (Micah 4:1-2, Jer. 50:4-5, and

3:15; Isa. 11:11, 12, 35; 35:10; Rev. 18:4). Temples of God (Doc. and Cov. Sec. 124:39-44).

Eternal Relationships—husband and wife; parent and child, brother and sister eternally (Doc. and Cov. Sec. 132; Matt. 18:18).

Hearts turned to our fathers, with opportunity for us to become "saviors upon Mount Zion" (Mal. 4:5-6; I Peter 3:18-20 and 4:6).

Foreknowledge of that which is to come—for "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos. 3:7; Rev. 18:4-5; Isa. 52:6; Psal. 85:8; Matt. 24).

Privilege of standing "in holy places and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord" (Doc. and Cov. Sec. 87).

Uniform Lesson for Dec. 1, 1918

Subject: Baptism

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; * * * —Articles of Faith, 4.

1. Nature of Baptism.

a. Third principle and first essential ordinance of the Gospel. (Explain distinction between a principle and an ordinance.)

b. Witness of covenant between the repentant sinner and his God (B. of M., Alma 7:15).

c. Condition on which remission of sins is promised (Acts 2:37, 38; Mark 1:4; Luke 3:3; Acts 23:16; B. of M., II Nephi 31:17; III Nephi 7:24-26; 30:2; Doc. and Cov. 19:31; 55:2; 68:27; 76: 51, 52; 84:27, 74).

d. Means of admission to membership in the Church of Jesus Christ (Doc. and Cov. 20:37; B. of M., II Nephi 31:17; III Nephi 28:18).

2. Establishment of Baptism as an Ordinance.

a. The requirement of baptism made known to Adam (See P. of G. P., Moses 6:52-62; note in this connection that faith, repentance, water baptism and the reception of the Holy Ghost, in other words, the first principles and ordinances of the Gospel, as revealed in this last dispensation, were taught to Adam.)

b. Adam receives baptism (same chapter, verses 64-66).

3. Fit Candidates for Baptism.

- a. Only those who are prepared through faith and repentance (Doc. and Cov. 20:37, 71; compare Acts 2:37, 38; B. of M., III Nephi 7: 24-26).
 - b. Children under the age of responsibility are therefore not eligible.
 - (1) Infant baptism unreasonable. Young children are incapable of exercising intelligent judgment as to right and wrong, as to good and evil; they are therefore not responsible. Faith and repentance cannot be expected of them. In justice they cannot be judged by a law they have not learned and cannot comprehend.
 - (2) Infant baptism unscriptural. Bible scripture neither authorizes nor condones the baptism of infants. Book of Mormon scripture condemns the requirement of infant baptism as sinful and iniquitous (B. of M., Moroni 8; read the entire epistle). Modern scripture forbids the baptism of infants (Doc. and Cov. 20:71; compare 68:25-27).
4. Baptism is Essential to Salvation.
- a. Baptism is required of all who have reached the age of accountability; none are exempt. Note the Savior's words to Nicodemus, unqualified, unbounded as to general and universal application (John 3:1-5. See further John 4:1, 2; Matt. 28:19; Mark 16:16; and compare Doc. and Cov. 112:29; B. of M., I Nephi 10: 7-10; II Nephi 31:4-14, 17; Mosiah 18:8-17; Alma 5:61, 62; 9:27; 19:35; 62:45; Helaman 5:14-19; III Nephi 1:23; 11:22-25; 12:1, 2; Doc. and Cov. 68:8, 9; 84:64, 74).
 - (1) Even Christ, the one sinless Man, had to comply with this requirement (Matt. 3:15; compare Mark 1:9, and Luke 3:21; see also B. of M., II Nephi 31: 5-8). Note the significance expressed and the humility shown in the Savior's words impressing the necessity of His baptism—"For thus it becometh us to fulfil all righteousness" (Matt. 3:15).
 - (2) Even the dead are not exempt. The living and the dead are alike as to responsibility and judgment (Acts 10:42; II Timothy 4:1; I Peter 4:5; see also Romans 14:9; and compare Luke 10:36-38). The Gospel to be preached to the dead (I Peter 4:6; 3:18-20).
- Christ's work among the dead was foretold (Isaiah 24:22; 42: 6, 7; Psalms 16:9-11).
- (3) Work of the living for the dead;—a vicarious service (I Cor. 15:29; compare Malachi 4:5, 6).
5. Mode of Baptism.
- a. Significance of the word "baptize."
 - (1) Its derivation.
 - (2) Its primary meaning. (See "The Articles of Faith," pp. 139, 140.)
 - b. Symbolism of the baptismal rite.
 - (1) Apt comparison to a birth—implying as to the individual a rejuvenation or re-birth, whereby he becomes a son of God (John 3:1-5).
 - (2) Scriptural authority warrants immersion only. Christ Himself was baptized by immersion. We read that after His baptism He "went up straightway out of the water" (Matt. 3:16, 17; Mark 1:10, 11). Note that this baptism of Jesus was acceptable to the Father, as shown by the foretold sign the descent of the Holy Ghost, and by the Father's declaration, "This is my beloved Son, in whom I am well pleased." John, surnamed the Baptist, baptized in the *river Jordan* (Mark 1:4, 5) and afterward in Ænon "because there was much water there" (John 3:23). Note also the baptism of the Ethiopian eunuch by Philip—"they both went down into the water, both Philip and the eunuch and he [Philip] baptized him [the Ethiopian] and when they *were come up out of the water*, the Spirit of the Lord caught away Philip," etc. (Acts 8:26, 39).
 - (3) History other than scriptural shows baptism by immersion to have been the primitive and authorized mode (See "The Articles of Faith," pp. 142, 143).
 - (4) Baptism among the Nephites was by immersion (B. of M., III Nephi 11:23-27).
 - (5) Modern revelation prescribes the same mode of baptism (Doc. and Cov. 20:72-74).

JOSEPH SMITH'S BIRTHDAY

It is suggested that on December 22 the general program be mixed with songs and sentiments in honor of the birthday of the Prophet Joseph Smith, reserving

December 29th for purely Christmas exercises.

CHRISTMAS SERVICE

Special Christmas exercises should be prepared for December 29. The following songs will be found appropriate for the occasion: Nos. 28, 81, 101, 122, 174, 214, 221, D. S. S. Songs. Other Christmas music, however, may be introduced, but the words should be in accordance with the doctrines of the Church. Let the children render the exercises wherever possible. As a sample program we suggest the following:

Preliminary music.

Abstract of minutes.

Notices.

Song, "Far Far Away on Judea's Plains" (No. 81).

Prayer.

Sacramental song, "I Stand All Amazed" (No. 254).

Recitation or reading of the following verses by pupils of one of the intermediate departments with the accompaniment of soft organ music:

While the bread is being broken,

Emblem of Christ's body pure,
Lest we desecrate the token,

May we be of self more sure.

Have we spoken to another,

Words our Lord would grieve to hear?

Have we done to sister, brother,
Deeds to bless or deeds to fear?

Are our souls as free from sinning,

As the sparkling water clear,
That the sacred cup is bringing,

For our lips to touch, revere?

Jesus, Savior, make us worthy,

Of the gift that we partake,

That we may imbibe it wholly,

In Thy Name and for Thy Sake.

—Grace Ingles Frost.

Sacrament Gem; "While of these Emblems we partake," etc.

Administration of Sacrament.

Duet, quartette or other special music.

Scripture story of the Birth of Christ.

Recitation of the following sentiments by group or class:

For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.

I will honor Christmas in my heart, and try to keep it all the year.—Charles Dickens.

A good conscience is a continual Christmas.—Franklin.

'Tis the season for kindling the fire of hospitality in the hall, the genial fire of charity in the heart.—W. Irving.

This day shall change all griefs and quarrels into love.—Shakespeare.

Heap on more wood! the wind is chill;
But let it whistle as it will.

We'll keep our Christmas merry still.
—Tennyson.

Hail to the King of Bethlehem,

Who weareth in His diadem

The yellow crocus for the gem

Of His authority!

—Longfellow.

For little children everywhere

A joyous season still we make;

We bring our precious gifts to them,

Even for the dear child Jesus' sake.

—Phoebe Cary.

At Christmas-tide the open hand

Scatters its bounty o'er sea and land,

And none are left to grieve alone,

For Love is heaven and claims its own.

—Margaret E. Sangster.

Concert Recitation: "Behold, Jesus Christ is the name," etc.

Song, "With Wond'ring Awe" (No. 101).

Benediction.

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

THE ART OF TEACHING

A Word About Our Work

[Lessons prepared by Howard R. Driggs]

True teaching is the finest of the fine arts. It deals with the rarest of materials—the human mind and soul. It aims at the highest of results—the perfecting of the mental and spiritual powers of man. Its effects are immeasurable and eternal.

Other arts reflect life; teaching develops life itself. Other arts are wonderful in their scope and influence; but they can hardly be so profoundly vital, nor so lasting in their consequences. The painter touches the canvas with colors, and produces an inspiring picture; but the colors fade with the years, and the picture finally must pass away. The sculptor chips with deft fingers the faultless marble and makes it all but

speak his thoughts; but the stone in time will crumble and the image perish. The musician pours out his heart in melody that thrills the listener; but the song dies away with the echoes into a sweet memory.

Not so with the teacher. He works neither with color, nor marble, nor yet with tones; but with living beings. He plays upon the harp-strings of the human heart and sets its feelings vibrating either in painful discord, or with pleasing harmony. He cultivates the growing mind, training it to think clearly and keenly. He molds the plastic soul and leaves his imprint for good or ill on his pupils' lives forever.

This last mentioned phase of teaching is of especial concern to the teachers of the gospel. It is their work to shape and inspire the soul of the divine spirit within the learner. Their business is to lead him to express himself. Their duty is to guide the faltering footsteps of the human being into 'the paths of righteousness for His name's sake;' and above all, to create in his heart such a living love of truth as will make him constantly strive to radiate it through sensible, spiritual service for the uplift of humanity.

This was the work of Christ, the Master Teacher. His life was spent as a divine artist, striving to make men perfect as our Father in heaven is perfect. The success of his teaching is to be measured only by the boundless scope of its influence, which has more than encompassed the earth and echoed down the centuries in the lives of the billions of souls that have been renewed and strengthened and perfected by the magic power of His words and His own perfect life.

If any teacher would grow in skill to interpret and vitalize the principles of the gospel, he must follow in the footsteps of the Master. To know His methods thoroughly is to understand clearly all of the fundamental principles of progressive pedagogy. This being true, we might here dismiss our subject with this divine injunction from the Savior Himself: "I am the light and life. Follow me"

But this is hardly sufficient for our present purpose. Even the clear words and the plain practices of the Master must be interpreted and translated through practical illustrations into the life of today, in order that we may appreciate their present significance and give them living application in our every day work.

For this reason we purpose first of all, to make a brief survey of the

methods of the Master as a foundational basis for the course; and following this to develop in somewhat systematic order certain fundamental principles that are directly or indirectly connected with the essentials of true teaching as revealed in His work.

Lesson 1. The Methods of the Master

Much of the success of the Savior as a teacher was due to His divine personality. He was a born leader of men. As the Son of God, He possessed the attributes of divinity, which gave His words an inherent impressiveness and made men listen to them with respect. He spoke "as one having authority, and not as the Scribes."

But this was not all. Even Divinity itself must obey fundamental laws to succeed in any calling. The teaching work of the Savior is no exception to the rule. It was based on the same foundation stones on which all teaching must be founded to be successful.

In studying the elements that made the work of the Master so remarkably effective, five things at least stand out clearly:

1. He had a love for God and God's children.

2. He had a burning belief in His own mission to serve and to save mankind.

3. He had a clear and sympathetic understanding of the inner hearts of humankind.

4. He had so keen a sense of relative values that He could readily separate the chaff from the wheat of religion.

5. He demonstrated daily His faith by living it consistently and courageously.

With these essential qualities, what other could He be than a divinely successful Teacher?

Love of God's work and of the children of God is the first requisite to success in this labor of love. Otherwise, though one speaks "with the tongue of men and of angels," one is but "sounding brass and tinkling cymbal." No message can ring true unless it comes from a heart that thrills with truth. Children are quick to detect the false notes of insincerity. They are likewise keen to respond to genuine love and sympathy. And older people are but children grown. To be truly helpful to others, we must be truly interested in their welfare.

To love sincerely the children of God is to love God Himself. In the sweet story of "Abou Ben Adhem," is an instance that points this thought. When

that good man awoke and found in his room an angel writing in a book of gold the names of those that loved the Lord, he asked:

"And is mine one?" said Abou. "Nay, not so."

Replied the angel. Abou spoke more low, But cheerly still; and said, "I pray thee, then,

Write me as one who loves his fellow men."

The angel wrote and vanished. The next night

It came again, with a great wakening light,

And showed the names whom love of God had blessed—

And, lo! Ben Adhem's name led all the rest.

If one thing more than another marks the life of the Savior, it is his intense yet sane love for his fellowmen. In every act of his life, he reveals his great-hearted solicitude for them. Particularly towards the weak and lowly were his sympathies shown. He bore their burdens, shared their sorrows, healed them of sickness, forgave them of their sins; and all the while, with loving words of kindness, He taught them most impressively the way of life and salvation. It is such a spirit as this that makes the true teacher. To have any profound influence on those we would lead to higher levels, we must be one with them in heart and soul; we must love all of God's children.

A burning belief in the gospel of Christ is the second essential that makes for success in our work. Lacking such enthusiasm our teaching can hardly carry over convincingly into the hearts of our pupils. Every lesson in some measure must reflect the spirit of the day of Pentecost.

Religion is not so much a matter of fact as of feeling. It cannot be measured by any coldly intellectual process. There is in it "a light which never was on land or sea." This light of the Spirit of the Holy Ghost warms and quickens our inner souls, and opens our hearts for God's Spirit to enter. Many of these sweetest emotions of life cannot be explained in words; they are something like the tender afterglow of sunset—too delicate for even an artist's touch to express. Such is the silent satisfaction that follows sincere prayer, or the comfort that comes when one does a deed of loving kindness.

The testimony of the gospel enters our hearts in much the same quiet way. It is a spiritual assurance that satisfies

the individual soul. That testimony can be radiated to others not through mere words, but through a medium of spiritual communication. This truth is suggested in the words of the Savior where He said, "My sheep know my voice, and a stranger's they will not follow."

[With a living testimony of truth in his soul, the teacher, like a magnet, radiates a silent yet powerful influence into the souls of all who come in contact with his teaching. They are infused with the spirit he carries.

Ability to separate the chaff from the wheat of truth is another essential of success in teaching. The Master possessed the power to a remarkable degree. He wasted no time on the chaff of religion. His wrath often broke into righteous indignation over this sort of thing. He was constantly rebuking the Pharisees for their littleness—their excessive attention to empty formalities. "Woe to you Pharisees!" He said on one occasion; "for ye tithe the mint and rue every herb, and pass over the judgment and love of God." At another time He rebuked this tendency as one of "straining at gnats and swallowing camels."

Some attention to the outward forms of religion is right and proper. One cannot raise wheat without raising chaff. At the same time wheat is not raised for the chaff. Order and system in any organization call for certain respectful ceremonies; but the ceremony is not the main thing. It is the life-giving elements of religion that mean most in our lives.

Last but by no means least, He demonstrated His faith by His works. Herein lies the crucial test of efficiency in any teacher's preparation to teach the gospel. How far do you believe the gospel's true? Just so far as you reflect the spirit of the gospel in your daily life. "Whosoever doth not bear his cross and come after me cannot be my disciple." are the words of the Master on this point.

Are you willing to serve, to sacrifice the worldly things to do the work of the Master? Will ye take cheerfully the world's buffets and scorns for the sake of truth?

It takes spiritual courage and willingness to sacrifice in order to go "over the top" in the service of the Master. Are you ready to respond to His command, "Follow me?" If you are, you are ready to become a living teacher of the living truth.

Lesson Study

1. Justify the assertion: True teaching is the finest of the fine arts.

2. What phase of teaching belongs particularly to the gospel teacher?

3. What was the main guiding thought in the life of the Master?

4. Why is a study of His methods of vital value in our work?

5. On what essential principles of true pedagogy was the work of Jesus as a teacher based? Give five of the most important.

6. Give an instance from the life of Christ that showed clearly His love of humanity and for God.

7. Give also an instance from the life of Christ that shows that He was a practical psychologist—with ability to read the mind and hearts of men.

8. Show by illustration His skill to separate the wheat from the chaff of religion.

9. Show by illustration the courage and the consistency of the Master in living His own teachings.

Lesson 2. The First Principle of Gospel Pedagogy

"For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall find it" (Mark 8:35).

This divine paradox expresses, in one form, the central principle of the Master's educational doctrine. Translated in terms of the progressive pedagogy of today, it means merely this: To perfect our powers, we must exercise them in true service for others. Spiritual development, in other words, can come only through spiritualized self-expression.

Without such expression there can be no gospel education. The human being develops mentally and spiritually only as he is given opportunity to transform the truth he feels into words of truth and right action. No thought is ever really impressed until it has been adequately expressed.

This great principle of pedagogy is exemplified in all of the teachings of the Master. He was the first champion, indeed, of the idea of education through expression. Even before the foundations of the world were laid, so we are told in Holy Writ, He led the hosts of heaven in the struggle to establish this basic principle of growth and salvation. Christ contended that it was the divine right of man to express himself—that he should be given his free agency—the opportunity to develop his own powers through freedom of thought and action.

His will prevailed; but His opponents have never ceased to battle for their unholy cause. In a thousand subtle ways

they have kept up the effort to cancel and overcome the rights of liberty divinely won for man.

Even in our systems of education their autocratic hand is frequently shown. As a result our schools are often institutions of repression and suppression rather than of expression. Too many teachers dominate rather than direct the minds of their pupils. Children are constantly being driven, not led to learn. This was not the method of the Master. His teaching was ever characterized by the spirit of true democracy. He was always one with His pupils. He did not force the minds of those that came to be taught of Him, but He faced them rather towards the truth He would impress, and left them free to work out the problems in their own way. By stimulating precept and shining example, He taught them the eternal principles of the gospel, but He let them prove the wisdom of His words and of His ways by their own spiritual self-expression.

Without such expression there can be no growth. The individual, like the tree, grows only as it expresses itself. Education implies expression. The word comes from the old Latin term *educō*, which means to lead. Education means to lead out, not to crush out the child's natural tendencies to think and act for himself. Gospel education means to open the way for the pupil to learn the truths of the gospel by expressing them in both word and deed—by translating them into terms of true social service.

The most, the best that any teacher can do for the learner is to clear the proper channels of expression and direct the thoughts and feelings of the pupils to flow therein. The following parable, used in another connection by the author, serves also well here to make this point plain:

In a certain place there was once a little spring which bubbled forth in a mountain dell and tried to make its way into the valley that lay below. But the waters were checked with sticks and stones and weeds and the tracks of animals, and the stream turned into a bog. Its waters evaporated or sank into the ground. A rancher, whose home was not far from the spring, came one day with his spade and dug a channel through the bog and led the waters out. They danced down the canyon till they came to his cabin. For many years he used the stream for himself and his cattle. Then came the people of the village. They wished to establish a system of water works so they purchased the spring from the rancher and laid pipes

to it. Today that little spring is helping to supply a whole community with water.

What increased the power of the spring to do good? Simply one thing: it was given a channel through which it might express itself. The more perfect the channel was made the more beneficent the work of the spring. In being given an opportunity to serve others it found itself.

The central principle of all teaching is to be found in this story of the mountain spring. Every child, every human being, may be likened unto a living spring, which is trying to express itself—struggling to reach the valley of service. But because of obstacles it often fails to get there. Sometimes it is inhibited by bad habits or checked and turned by weeds of sin. Its energies are dissipated and its life-giving waters arrested.

If we fail to use our spiritual gifts, we lose them. To keep these best things of life we must give them away. A lamp has light only when it is radiating light. Our lives, likewise, may be kept bright only as we keep the gospel light burning within us. To save ourselves we must give ourselves.

This key-thought of our lesson is most impressively taught by the Master in His parable of the talents. In that story, the master, leaving his home for a time, gave to one servant five talents, to another two, and to another servant one. After many days the lord returned. The servant who had been given five talents returned to his master ten; he that had two talents, returned four, but he that had received only one talent returned only one, making excuse that because he

feared to lose his talent, he hid it in the earth.

And the master rebuked him as being a slothful servant. And he took from him his one talent to give to the servant who had ten, saying: "To him that hath shall be given, and from him that hath not shall be taken away, even that which he hath."

The great central principle of education lies in the heart of this parable. Our business as teachers of the gospel is to find and to follow it in our work.

Lesson Outline

1. State in your own words the first principle of gospel pedagogy as developed in this discussion.

2. What is the true meaning of education?

3. Show by illustration, how the Savior was a true teacher.

4. In what ways have you observed teachers at times dominate rather than direct the minds of their pupils towards truth?

5. In what way alone can the pupil's powers be developed?

6. What principle of pedagogy is in the parable of the mountain spring?

7. What lesson of especial value to the teacher is to be found in the parable of talents?

8. Point out the application of the great principle of education you have gained from this lesson to the special gospel work in which you are engaged.

9. Why is it of especial importance today that our teaching reflect the great democratic principle of education for which the Savior stood?

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball and Tracy Y. Cannon

BEATING TIME.

(By Joseph Ballantyne)

1. Purpose.

- a. To indicate proper tempo.
- b. To compel a feeling of rhythmic flow.
- c. An effective means of a chorister's discipline.

2. How to Beat Time.

- a. For Sunday School purposes all times can be reduced to three ways: Down, up; down, right, up; down, left, right, up.

(There are many modifications but these movements are fundamental.)

- b. All times divisible by two may be beat in two or four, depending upon the speed.

For 6-8 or 6-4 time, beat twice in a measure, if the tempo is rapid; otherwise beat three,—twice in a measure.

In 9-8 time beat three to a measure, and in 12-8 time, four.

3. Effect.

- a. In directing—during the singing—a chorister does not indicate his desire by word of mouth, but is dependent wholly upon facial expression and the time beat. Forceful, dignified, graceful time beating, accompanied by proper facial enthusiasm, commands attention and respect, while the opposite, hesitat-

ing, awkward movements reveal the incapability of the chorister and must result in failure.

Suggestions

Do not beat in straight lines—except the down beat—which should not be compromised because it indicates the strong accent. All choristers beat time differently, which is quite right, and there can only be a suggestive way for all. The prime thing is to have a decided down beat with accompanying grace in the other beats.

Avoid stamping the foot as an accompaniment to beating time—it's too crude and boisterous.

Have a dignified, modest bearing with your soul full of the work in hand, and you will reveal in your face the characteristic expression so necessary to accompany the beating of time.

TIME-KEEPING IN MUSIC

(By Edw. P. Kimball)

1. What it involves.
 - a. Knowledge of the relative value of notes.
 - b. Knowledge of the "time signature."
 - (1) What it is.
 - (2) What each figure stands for.
 - c. A regular beat.
 - d. Giving every note the proper number of beats.
2. Necessity of strict time-keeping.
 - a. From composer's standpoint.
 - b. From the standpoint of symmetry.
 - c. Regularity is a law of nature. (Seasons, heart-beats, habits, etc.)
 - d. We memorize a melody according to its time, more than from the melodic succession of its notes. (Demonstrate by tapping some

familiar song on a table, in correct time, and then playing its melody notes without regard for their time value. Which way is it recognized most readily?)

- e. Time-keeping is the measurement used by the composer in constructing his work, and an observance of its laws is necessary in order to reproduce it as he sets it down. It is the musician's "yard-stick," his "compass," his "graduate."
 3. Deviations from strict time-keeping.
 - a. Logical.
 - (1) Indicated by composer.
 - (2) Natural expression of the text, or music.
 - b. Illogical.
 - (1) "Sentimentalism." Any wilful or arbitrary exaggeration of tempo not justified by common sense, good taste and the accepted principles of music. Robert Schumann said, on this point: "Play in time. The playing of some people is like the gait of a drunkard. Make not such your models." "Keep time," says Shakespeare; "How sour sweet music is when time is broke, and no proportion kept."
 4. Chorister and Organist equally responsible for correct time-keeping.
 - a. Songs should be taught correctly in time.
 - b. Songs should be played in time.
- Note: Expression should have as its foundation technical correctness. "It is difficult to orate if one cannot form a grammatical sentence." One does not trim a dress until it is cut out and sewed together. Observe the architect, the tailor, the painter, the—but why multiply examples to illustrate the necessity of obeying law?

Parents' Department

Henry H. Rolapp, Chairman; Howard R. Dirggs, Nathan T. Porter and E. G. Gowan

WORK FOR DECEMBER

Third Sunday, December 15

First Sunday, December 1

The Gospel of Parenthood

Uniform Fast Day lesson.

Lesson 7. "A Divine Duty of Parents to Children"

Second Sunday, December 8

Calendar Sunday. "The Passing of the Log Cabin," from Professor Hall's book, "A Practical Sociology." Supervisors will find in this discussion some rich thoughts and helpful suggestions.

Texts: Deut. 6:6,7; Doc. and Cov. Sec. 68:2; Proverbs 22:6.

The foregoing passages of scripture should be learned by every parent; but more important still, they should be followed faithfully. Let the discussion of

these texts center round these points:

1. How can parents best implant the principles of the gospel in the hearts and the habits of their children?

2. What are the essential principles that the home cannot afford to neglect? Name some gospel duties that should receive special attention in the home.

3. In what way can parents best reinforce the work in the various church organizations?

4. What special work in the way of direct teaching of the gospel is practical in the home today? Discuss here, scripture reading, visits of teachers, singing, fireside talks, etc.

Fourth Sunday, December 22

The Gospel of Parenthood

Lesson 8. "Spiritual Atmosphere of the Home"

Text: Proverbs 17:1.

Since general programs may be had in many Sunday Schools around Christmas time, it is suggested that this lesson be dealt with during the fourth Sunday.

The subject is closely allied to that of

lesson 7, just outlined, on "Teaching the Gospel to Children."

Where the gospel is rightly taught, the spiritual atmosphere will be right, of course; especially if the teaching of the gospel is not made a mere outward duty; sometimes, unfortunately, this is not the case. Many a home that is full of gospel forms and ceremony is inwardly unspiritual.

Let the discussion of this lesson go to the heart of these thoughts:

1. How can the inner spirit of the home be kept sweet and wholesome?

2. What are some of the silent spiritual forces constantly at work for good or ill in the home?

3. As you think of your own boyhood or girlhood home-life, what seems to be the thing that bound you most firmly to it?

4. What one thing more can the home do to sow the seeds of spirituality in the soul of the child?

5. What spiritual significance is in the song, "Keep the Home Fires Burning?" How can the message of that beautiful song be made real in the homes?

Fifth Sunday, December 29

Uniform Christmas service.

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year Old Testament Studies

WORK FOR NOVEMBER

First Sunday, November 3

Lesson 31. Abimelech—Jephthah

Texts: Old Testament Studies, Vol. I, chap. 31; Judges 9-12.

The story of Jephthah should be told in the class by pupils, and they should be led to consider the story as all other Biblical stories, as a record of what happened. There are some things written in the Bible that were never intended to be examples for others to follow. Some people consider the Bible an inspired record of an ancient people. Others consider it an ancient record of inspired people, and to be a true record of a people, of necessity there would be accounts of good and bad men. There would be doctrine advanced that it would

be well for all mankind to follow and other philosophies that would ruin men if followed, and in our study of the Bible we should be able, therefore, to distinguish between the two views.

Second Sunday, November 10

Lesson 32.—Samson—Benjamites

Texts: "Old Testament Studies," Vol. I, chap. 32; Judges 12-21.

It would be well in this chapter to read a few passages from the Bible. In all of our study a commentary is never so good as original doctrine. The commentary eliminates everything that does not bear directly upon the story itself and sometimes in doing so eliminates very valuable material. Such commentaries never are written with the object of eliminating the study of the Bible itself, but rather with the Spirit of leading the pupil to the Bible.

Third Sunday, November 17**Lesson 33. Ruth**

Texts: "Old Testament Studies," Vol. 1, chap. 33; Ruth 1-4.

There is no more beautiful story written anywhere in the literature of the world than the story of Ruth. It would be a serious mistake for pupils to pass over this story without reading it from the Bible itself. The most beautiful story of friendship and personal loyalty is told in the book of Ruth and there should never be a child who could not repeat what Ruth said when Naomi signified her willingness to part with her. The story of Damon and Pythias is one well worthy of repeating, and any member of the class can be assigned that story, which, like the story of Ruth and Naomi, is one of friendship.

Fourth Sunday, November 24

Uniform Thanksgiving lesson

WORK FOR DECEMBER**First Sunday, December 1**

Uniform Fast Day lesson.

Second Sunday, December 8**Lesson 34. Eli and Samuel**

Texts: "Old Testament Studies," Vol. 1, chap. 34; I. Samuel 1-3.

As an exercise in this chapter have each pupil tell what in the life of Samuel most impresses him.

Third Sunday, December 15**Lesson 35. The Ark—The Philistines Change of Government**

Texts: "Old Testament Studies," Vol. 1, chapter 35; I Samuel 4-8.

Philistines. It was customary in ancient times for a people to consider all other peoples Barbarians, Heathens, Gentiles, Philistines, or some other term of reproach was applied to them. Even the followers of Christ were called in derision Christians until they became strong enough that the term became one of approval. The word "Mormon" was applied as a derisive term, and now is generally accepted by those who are members of the Church as an honorable name. In ancient times nations were warring against one another so often that outsiders were always considered uncultured, uneducated or ungodly. The Romans, the Greeks and Hebrews were alike in applying uncomplimentary epithets to those from afar.

tured, uneducated or ungodly. The Romans, the Greeks and Hebrews were alike in applying uncomplimentary epithets to those from afar.

Fourth Sunday, December 22**Lesson 36. Review Topics**

Text: "Old Testament Studies," Vol. 1, chap. 36.

The Old Testament was not written by one man, it was written by a great many men. Sometimes there are various authors of one book of the Old Testament and sometimes the authors are still unknown. Often writings were attributed to men who never could have written them. A man acquired a reputation in some particular line; some later author in order to make his own writings go with greater authority would lose his own identity in favor of one whom he considered more worthy. Sometimes writings whose authors had been forgotten were turned into the writings of another author. Thus when a great psalm was found it was natural to give David the credit of writing it because of his reputation in that line. Proverbs were attributed to Solomon and Prophecies to Isaiah. Just as graphic and pointed stories that he never told are often attributed to Lincoln.

The human element is well portrayed throughout the Bible. The best literature may be found there. The best of religion is embodied there. In all it is the greatest book that has ever been written, and has influenced art, literature, architecture, music, commerce and the industries more than any other book that has ever been written. The greatest statesmen have read it and have drawn their inspiration from it. There is no one book that more deserves to be read by all people whether they are actuated by religion or not.

Fifth Sunday, December 29

Uniform Christmas exercises.

Fourth Year—Old Testament Studies**WORK FOR NOVEMBER****First Sunday, November 3****Lesson 31. Nehemiah—The Prophets of the Return**

Texts "Old Testament Studies, Vol. 2, chapters 31,32; Nehemiah.

The Medes and Persians had become a ruling power. A summary of their achievements may be found on page 85 of West's Ancient World, under the title of Industry and Art.

"Industry and Art.—Originally, the Persians were lowly shepherds. Later, they were soldiers and rulers. After their sudden conquests, the small population had to furnish garrisons for all the chief cities of the empire, while the nobles were busied as officers in the vast organization of the government. Accordingly, Persian art and literature were wholly borrowed—mainly from Babylonia. The cuneiform writing was adopted from that land; and even the noble palaces, which have been rediscovered at Persepolis, were only copies of Assyrian palaces, built in stone instead of in clay. Persia's services to the world were four: the immense expansion of the map already discussed; the repulse of Scythian savages (75); a better organization of government (76, 77); and the lofty character of her religion (78)."

It would be well under chapter 32, as supplementary material, to have one or more of the pupils give a brief account of Darius the Great as a preparation to what will be given in the next chapter. This account may be found in any ancient history or encyclopedia.

Second Sunday, November 10

Lesson 32. Esther

Texts: "Old Testament Studies," Vol. 2, chapters 33, 34; Esther 1-10.

In this chapter we have an account of Esther's dealings with the powerful potentate Ahasuerus. The Greek name for this same ruler is Xerxes. In order to get a more complete idea of the setting of Esther's story, the students might be asked to present narratives from the life of Xerxes. These may be found in any good ancient history or encyclopedia.

A further insight into Oriental life and the character and disposition of Oriental despots may be gleaned from the story of the invasion under Xerxes into Greece. It is said that two million soldiers from various subjugated provinces accompanied Xerxes by land and 500,000 by water.

One pupil might be assigned the task of telling of the wonderful battle of Thermopylae. Another might tell of the battle of Marathon, from which was named our Marathon race because of the long run that one of the survivors of the battle made to give the news to his countrymen.

Third Sunday, November 17

Lesson 34. Job

Texts, "Old Testament Studies," Vol. 2, chapters 35, 36; Job 1-42.

The book of Job being recognized as one of our greatest philosophical dramas should be read and reread in order to comprehend all of its beauties and lofty inspiration. The simplest and sublimest writings seem to draw heavily from nature for figures and comparisons. A very profitable exercise would be going over the book and noting how often nature is appealed to. Note the reference to the animal, vegetable and mineral kingdoms and to the elements and forces of nature. Sometimes references are made to mythical monsters that held a prominent place in the weird stories of the people. Such monsters were Leviathan and Behemoth.

The whole aim of the book of Job seems to have been to offset a doctrine that was not right in all of its phases. The people had come to believe that whenever a man suffered any kind of affliction he had done some great wrong. This doctrine no doubt had gained prominence from the fact that in nearly all cases where a man does wrong he may come to grief sooner or later and there was no place left in the minds of the people for a belief that it was possible for a man to suffer who had not committed some sin. The story of Job seems to be in answer to that problem, for the writer starts out with a story of an ancient worthy who had a reputation for patience; a man who lived an upright life and yet suffered. The book is a dialogue in the most lofty and sublime language. The chief characters of the poem are three of Job's friends, himself and his God with an introductory story of the part Satan played. There are three cycles of speeches in the argument which to be appreciated must be read over and over again. It might be well to point out in the class some lines that seem most impressive to different individuals.

Fourth Sunday, November 24

Uniform Thanksgiving lesson.

WORK FOR DECEMBER

First Sunday, December 1

Uniform Fast Day lesson.

Lesson 34. Psalms

Text: "Old Testament Studies," Vol. 2, chapter 37.

Special Assignment: Ask each pupil to enquire of some one which Psalm he likes best and then read it and report on it. (The following might be recommended: 31; 51; 72; 73; 107; 127; 128; 133.)

Aim: Consolation and encouragement according to each individual's want may be found in the Psalms.

Review: Psalm 23. Emphasize the fact that a beautiful life and beautiful thoughts are necessary to give utterance to beautiful expression. Newell Dwight Hillis said, "As nothing reveals character like the company we like and keep, so nothing reveals our future like the thoughts over which we brood."

Notes.

Explain to the children that after great victories the children of Israel would shout praises to their God and King; that during David's reign they had many occasions to sing hallelujah, because David brought them to the greatest height of their earthly kingdom. Being a warrior and musician he encouraged these joyous outbursts of their enthusiasm. He wrote much himself and collected the best poetry and music of the ancient Israelitish singers. During the reign of Solomon there was great peace in the land,—people prospered; the house of God was built and dedicated. The temple service consisted of songs of Israel which were collected and rendered by priests, people, and special choruses. These collections, with lamentations, songs of sorrow, or reflections of God's wisdom, together with the service of the Second Temple formed the Hebrew hymn book or Psalms.

The real meaning of the word Psalm is "praise song." Sometimes the Psalms are called the Psalter. They are a collection of lyric poetry to be accompanied by the music of the lyre or other stringed instrument.

The Psalms of the Bible are the expression of the Hebrew people. By learned men they are considered the finest collection of poetry in the world. They explain the feelings of all peoples better than any other writings. They have been used by all churches. They are known and sung by the learned and ignorant, rich and poor, alike. They have cheered the souls of martyrs, saints, laborers, grief-stricken and repentant sinners. In comparison, the poetry of other nations sinks into mediocrity. They have softened human hearts and exalted wretched beings. For the joyous and happy they are full of exultation.

This Hebrew poetry is grounded in the foundation of eternal truth. It comes from the soul's urgent wants. It has a peculiar power to reach the human heart. How various in strains of joy, of sorrow, of gratitude, of love, of hope, of confidence, of fear, of remorse, of penitence, etc. There is scarcely a conceivable state of the human soul in which one may not repair to the Psalter as to a sympathizing friend.

The Psalms are of the following kinds:

1. Hymns of praise to Jehovah.
2. National hymns.
3. Psalms of Zion and the Temple.
4. Psalms relating to the king.
5. Songs of complaint, prayer or persecution of enemies.
6. Religious or moral psalms.

Psalm 90. The prayer of Moses. "In this psalm we hear the voice of the ages. Its language is filled with the solemn stateliness of a remote antiquity, and every phrase comes to us freighted with the experience of generations. Week after week through many centuries, it has been read over the graves of many thousands of children of men, and there is probably no one dwelling in a Christian land who has not heard it repeated often. It antedates all other funeral hymns and is the utterance of the greatest man of the Hebrew race excepting Christ. Surely he who talked face to face with God can sum up the human experience of mortals on this earth. This prayer is a petition to God, and instruction to men. It shows what we ought to desire and to ask in view of the shortness of life." We should make the most of life. Remember that the riches we possess in this world will belong to some one else when we die, but what we are we can take with us. We should strive to leave something behind us that shall last and let God's beauty enter into it.

Psalm 24. A Marching Chorus.

David had secured the city of Jerusalem and was preparing to take the ark of Jehovah to its victorious resting place. For the deaths of Saul and Jonathan, David had sung his hymn of mourning (11 Samuel 1:17-27), and was now ready to fulfill the purpose of his divine anointing. This psalm is the one that was sung in escorting the ark to its home. After the punishment of Uzzah and a wait of three months, the sacred possession moves on again. No doubt the anthem or psalm was sung chorally,—voices questioning and replying with the intervals filled with music from the instruments.

Psalm 25. By some claimed to be one of the most inspired psalms written.

Psalm 31. Through disappointment the author's testimony remains unshaken. Its authorship is attributed to Jeremiah, who claims that Judah's repentance came too late to save her. The foundations had been too deeply undermined.

Psalm 51 refers to David's repentance after his great sin. Though the world was ignorant of his crime, he was conscious of his alienation from God as the Prodigal son from his home. David tries to gain forgiveness from his Father and be restored to confidence.

Psalm 72. The last sigh of the exile.

Psalm 107. The praise of prayer.

Psalm 133. Brotherly love.

Psalms 127 and 128 tell us of the evils of the city and the Godliness of early marriage and raising honorable families.

Third Sunday, December 15

Lesson 35. Proverbs

Text: "Old Testament Studies," Vol. 2, chapter 38.

Fourth Sunday, December 22

Lesson 36. The Greek and Roman Period

Text: "Old Testament Studies," Vol. 2, chapter 39.

Fifth Sunday, December 29

Uniform Christmas exercises.

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—Book of Mormon

LESSONS FOR DECEMBER

First Sunday, December 1

Lesson 37

Pupils' Text: "The Story of the Book of Mormon," chapters 47 and 48.

Teacher's Text: III Nephi 19 to 30 and same as pupils' text.

Suggestive Outline:

1. Jesus again appears.
2. The believers baptized.
3. Those baptized receive the Holy Ghost.
4. Christ's prayer (III Nephi 19:15-36).
5. Sacrament again administered.
6. Christ's teachings concerning the remnant of the house of Israel.
7. The sign of the fulfilling of the promise (III Nephi, chap. 21).
8. Miracles performed by the Savior.
9. Name of the Church.
10. Special blessings desired by the twelve.

The Twelve showed their faith and earnestness in entering at once upon their ministry to teach the gospel.

Note that the Savior expresses His thankfulness to the Lord for the faith of the Nephites. Show that by the faith of the Nephites great blessings were obtained, and miracles performed.

No bread and wine were brought when the sacrament was administered, yet the multitude received the emblem. Draw

attention to Christ turning water into wine and feeding the multitude with loaves and fishes.

What does Christ say with regard to the Gentiles, and His promises to His chosen people? How shall we know when these things are to take place? (III Nephi, chap. 21).

Jesus makes very clear the name of His Church, and He does not recognize churches named after men. (See Doc. and Cov. Sec. 11; 5:4.) Have read in the class second paragraph, page 221, of text book. Show how the Church, in this day, received its name.

What is required of those who take upon them the name of Christ? What covenant do we make with the Lord when we partake of the Sacrament?

Note the desire of the nine apostles and of the three. Read Doc. and Cov., section concerning John, to whom Christ made the same promise.

Make prominent the feeling of appreciation we should have in being members of the Church of Jesus Christ, having taken upon us His name.

What is required of an alien who comes to this country and becomes a citizen of the United States?

Second Sunday, December 8

Lesson 38

Pupils' Text: "The Story of the Book of Mormon," chapter 49.

Teacher's Text: Same as pupils, and IV Nephi.

Suggestive Outline:

1. Conditions existing at close of Christ's ministry.
 - a. Church organized in all the lands.
 - b. All people converted.
 - c. All things in common.
 - d. No rich, no poor.
 - e. All made free, through the Gospel of Jesus Christ.
 - f. Gifts and blessings enjoyed by the Nephites.
- (1) Miracles wrought by Christ's disciples.
2. Growth and Development.
 - a. Rebuilding burned cities.
 - b. Building new cities.
 - c. No contention in the land.

(1) The love of God and the gospel was in the hearts of the people.

Our lesson covers two hundred years of history, and so briefly told it leaves much to our imagination.

Mention some of the great blessings received by the Nephites during Christ's visit among them. Review the changes that had come upon the face of the earth at the time of the crucifixion of the Savior. These changes brought about new conditions and the people were engaged in constructive work, in building cities, roads and reconstructing old cities. The Nephites evidently lived what is known among the Latter-day Saints as the United Order. They had all things in common among them, there being no rich nor poor in all the land. The love of God and keeping His commandments brought about this glorious condition. They were united in temporal as well as spiritual things which enabled them to make great progress. The apostles of Jesus in Jerusalem sought to establish such a system. (See Acts 4:34, 35.) It is also said that the Incas of Peru practiced a similar system at the time of their discovery by the Spanish. (Prescott's Peru.) The perfection and happiness which the Nephites attended during this period was the natural result of their right living, following the gospel plan. People inspired with the love of God live harmoniously together and work for the common good of all, fostering peace, unity and growth.

Third Sunday, December 15

Lesson 39

Pupils' Text: "The Story of the Book of Mormon," chapters 50 and 51.

Teacher's Text: IV Nephi and Mormon, 1 to 7.

Review the conditions which prevailed during the splendid reign of peace. Men-

tion the great blessings received by the Nephites. How were the three apostles, who did not taste death, engaged?

Suggestive Outline:

1. The Vision and Apostasy.
 - a. Division into many churches.
 - b. Believers persecuted.
 - c. Disrespect for the Priesthood.
 - d. Power given to God's servants. (Three Nephites.)
 - e. Nephites and Lamanites.
2. Growth in Iniquity.
 - a. Wilful rebellion against righteousness.
 - b. Disregard for God's servants.
 - c. Gadianton robbers reappear.
 - d. Lamanites and Nephites alike iniquitous.
 - e. Complete apostasy.
3. Preservation of Sacred Records.
 - a. To whom given.
 - b. How preserved.
4. The Final Wars.
 - a. First war.
 - (1) Mormon received commission from Ammaron.
 - (2) Lamanites defeated.
 - (3) Result.
 - b. Second war.
 - (1) Led by Mormon.
 - (2) Nephites retreat and withstand Lamanites.
 - (3) Lamanites driven out.
 - (4) Treaty of peace.
 - c. Labors of Mormon among the people.
 - d. Third war.
 - (1) Lamanites defeated.
 - (2) Boastfulness of Nephites.
 - (3) Mormon gives up command.
 - (4) Nephites take offensive.
 - (5) Victory for Nephites.
 - (6) Peace again restored.
 - e. Final war.
 - (1) Nephites overpowered and retreat northward.
 - (2) Mormon again becomes leader.
 - (3) Lamanite victory.
 - (4) Final destruction at Cumorah.

During the time of peace the entire people had been known as the Church of Christ, but now the old names of Nephites and Lamanites, etc., were again renewed.

Recall the motives of the Gadiantons.

Draw attention to the great care that had been taken of the sacred records from the beginning. A righteous man could not be found to take charge of them. Read Ammaron's instructions to Mormon with regard to these sacred records.

Use a map in following the maneuvers of the armies from the River Sidon in the land of Zarahemla to the Hill Cu-

morah in New York. Mormon exhibited great faith. His hope in leading the Nephites was, possibly, that they should be brought to repentance either by being humbled by their enemies or by the mercies of God, in delivering them, but when He saw them boasting in their own strength and swearing to have revenge His righteous soul was grieved. Point out Mormon's great love for his people which caused him to lead them again in battle. He was a very young man when he was asked to take command of the Nephite armies. (Read Samuel's prophecies, Helaman 13:5-10.) Show that repentance and humility would have saved the Nephites from the great destruction and that sin is a sure road to death. "The wages of sin is death."

The persecution of the three Nephites might be illustrated.

Fourth Sunday, December 22

Lesson 40

Pupil's Text: Review chapter 51, "The Story of the Book of Mormon."

Teacher's Text: Mormon, chapters 7 to 9, and the Book of Moroni.

Suggestive Outline:

1. Survivors of Cumorah.
 - a. Why spared.
 - b. Condition of the Lamanites.
 - c. The Three Nephites.
2. Mormon Finishes his Record.
 - a. His appeal to those who are spared. (Mormon 8:1-14.)
 - (1) Remnant of House of Israel.
 - (2) Faith, repentance and baptism necessary.
 - (3) Holy Ghost promised.
 - b. Records given in care of Moroni, son of Mormon.
3. Writings of Moroni.
 - a. Coming forth of the Book of Mormon (Mormon 8:15-41; Moroni, chapter 1).
 - b. Jaredite record abridged.
 - (1) Origin of Jaredite race.
 - (2) Arrival in the promised land.
 - (3) Growth and progress.
 - (4) Final wars and destruction ("Story of the Book of Mormon, chapters 75 to 79).
 - c. Moroni's exhortation (Moroni, chapter 10).
 - (1) Promise given to the earnest reader (Moroni 10:1-5). (Have this read in the class.)
 - (2) Gifts of God.
 - (3) Gospel the same.
 - (4) Faith, hope and charity.

This lesson covers a period of about thirty-five years from the final battle to the writings of Moroni. The Lamanites moved southward after the great battle of Cumorah, no doubt, for the reason of the great destruction which had taken place in the earth. The few Nephites who were spared (only 24 in number) had fled southward. We suppose that Moroni remained somewhere near Cumorah where he finished the records and buried them.

Moroni is mentioned as one of the generals in the battle at Cumorah, also one of the twenty-four survivors. He wrote the concluding portions of the Book of Mormon commencing at the eighth chapter to the end and the book bearing his own name. He also made the abridgment of the history of the Jaredites known as the book of Ether.

Show how Moroni's words were fulfilled in the coming forth of the Book of Mormon. He had a wonderful foreknowledge (revealed to him) of the condition of the religious world when the Book of Mormon should come forth.

Explain how the Nephites came in possession of the Jaredite record (Mosiah 21, 25 to 28). We regret that the teacher has not time to devote an entire lesson to the Jaredites. Note Moroni's teachings in regard to the baptism of little children (Mormon, chapter 8). Emphasize his teachings and testimony to those who shall receive the Book of Mormon (Moroni 10:5).

"In the course of nature Moroni died. In the Lord's due time he was resurrected. The sacred records and other holy things, buried in Cumorah, still remained in his care. On him the duty fell to watch that no unsanctified hand disturbed them. When the time set for their translation came he delivered them to the instrument chosen by the Lord, Joseph Smith, the Prophet, who, when he had accomplished his work returned them to Moroni who still keeps ward and watch of these treasures" ("Dictionary of the Book of Mormon").

Fifth Sunday, December 29

Uniform Christmas exercises.

Fourth Year—"What Jesus Taught"

LESSONS FOR DECEMBER

Text Book: "What Jesus Taught," by O. J. P. Wjdtsoe.

First Sunday, December 1

Uniform Fast Day Lesson

Lesson 37. Other Sheep

In order to finish the text book in December it will be necessary to divide the time December 1st between the Uniform Fast Day lesson and the regular text book lesson.

Second Sunday, December 8

Lesson 38. Our Advocate with the Father

Third Sunday, December 15

Lesson 39. The Living Christ

Fourth Sunday, December 22

Lesson 40. A Religion Worth While

Fifth Sunday, December 29

Uniform Christmas exercises.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament History

LESSONS FOR DECEMBER

(Prepared by Josiah Burrows)

First Sunday, December 1

Uniform Fast Day lesson.

Second Sunday, December 8

Lesson 34. Nehemiah

Text: Nehemiah, chapters 1 to 6.

Our lesson deals with a period when most of the children of Israel were in captivity in Babylon. Nehemiah, a noble Hebrew patriot, held the prominent position of cup-bearer to Artaxerxes, King of Persia. His duties were required in the beautiful palace of Shushan, where he was surrounded by ease and luxury.

One day Hanani and some messengers arrive from Jerusalem, and reported to him the distressed condition of the Jews who had escaped the captivity and were still in Judea. They said the people were in great affliction and reproach, that the walls of Jerusalem were broken down, and the gates burned. Nehemiah was so depressed by this report that he sat down and wept, and mourned and fasted for several days. He then offered a beautiful and impressive prayer to the Lord asking for forgiveness for the sins of his people, and that he might find favor in the sight of the king.

The king soon observed Nehemiah's sadness, and inquiring the cause of it, learned from Nehemiah the deplorable condition of Jerusalem and its people. After again praying to the Lord, Ne-

hemiah asked the king that he might be permitted to return and rebuild the city.

The king granted his request and Nehemiah at once departed for Jerusalem where he remained three days.

One night he quietly left his abiding place, and silently rode through the city. What must have been his thoughts, remembering the city's past beauty and greatness, to find its buildings decayed, its wall broken down and its gates burned!

In the morning he addressed the people, and made such an earnest and impressive appeal to them that they became thoroughly aroused, and promptly responded to his plea to arise and rebuild the wall.

He carefully organized the people and established the support of all. Priests and people, rulers and nobles, servants and strangers all were entreated to engage in this great enterprise. And as the work progressed what a grand and animated spectacle it presented to behold these three miles of wall crowded with busy companies of ungrudging laborers, all united in the same great work.

The work was performed, however, an id much opposition, which came principally from the mixed and idolatrous tribes by whom Jerusalem was at this time surrounded, and who sought by ridicule and persuasion, to spread discouragement and division among the workers by prophesying failure. As evidence of this, observe the sarcastic utterance of Tobiah the Ammonite: "Even that which they build, if a fox go up, he shall even break down their stone wall."

At times the work was fraught with so much danger to the workmen, that a watch was set day and night, and a portion of the people were armed with

swords, spears and bows, to guard against attack.

Notwithstanding all these discouragements and obstructions, the brave soul of Nehemiah never quailed; the wall rose like a thing of life, every new day marking progress, and in less than two months the holy city was girded round with its defenses, and its ten massive gates set up.

After the completion of the wall Nehemiah appointed his brother Hanani and Hananiah, to have charge over Jerusalem; later the feast of tabernacles was observed, a solemn fast proclaimed, and a religious confession of God's goodness made by the Levites.

But nothing was more remarkable in Nehemiah and his builders, or more contributed to the success of their enterprise, than their spirit of prayerful perseverance and unwavering confidence in God.

The following truths are beautifully and impressively taught in this lesson:

1. The influence and power of prayer.
2. The importance of fasting, and the observance of the Sabbath day.
3. A splendid and remarkable example of unswerving faith, sublime courage, and implicit dependence upon the Lord.

Third Sunday, December 15

Lesson 35. The Three Hebrews

Text: Daniel 3.

Nebuchadnezzar, king of Babylon, having erected a great golden image on the plain of Dura, sent forth a proclamation that all the princes, governors, captains, judges, and all the rulers of the provinces should attend the dedication. A herald announced that at the sound of certain instruments the people should bow down and worship the golden image, and that those who did not do so should be cast into a fiery furnace. Accordingly, when the instruments were sounded, the people generously bowed down and observed the king's decree. A report, however, was brought to the king, by certain Chaldeans, that three Hebrew captives, Shadrach, Meshach and Abed-nego, who had been set over the affairs of the province of Babylon, had not complied with the king's decree. The angry king commanded that they should be brought before him, when they plainly stated they would not serve the gods of the king, nor worship the golden image, but professed their faith in the true and living God, who was able to deliver them from the fiery furnace. The enraged king at once commanded that the furnace should be heated seven times hotter than usual, and that some of his mighty men should

bind the three Hebrews and cast them into the furnace. Although the heat was so great that the strong men in casting them in were consumed, the Hebrews themselves were not even singed.

The astonished king was profoundly impressed at this remarkable miracle, and cried out that he observed four persons walking in the midst of the fire, and that the form of the fourth was like the Son of God. He then called to Shadrach, Meshach and Abed-nego to come forth from the furnace, and blessed the God of Shadrach, Meshach and Abed-nego who had sent His angel and delivered His servants.

Fourth Year—"Lives of the Ancient Apostles."

LESSONS FOR DECEMBER

Book. "Ancient Apostles," by David O. Mackay.

First Sunday, December 1

In order to finish the text book in December it will be necessary to divide the time December 1st, between the uniform Fast Day lesson and the regular outline course.

Lesson 35. Exciting Experiences in Jerusalem

References: Acts 21:17-40; 22:23.

Aim: God inspires and comforts those who serve Him

1. With James and his brethren.
2. In the hands of his enemies.
3. With Claudius Lysias.
4. Before Ananias the High Priest.
5. Divine guidance and comfort.

Application: We know how Paul served the Lord; but in what manner may we serve Him? Specify.

Second Sunday, December 8

Lesson 36. Two Years in Prison

Aim: An assurance of the truth, and a clear conscience make a man fearless and give him peace even in affliction and persecution.

Reference. Acts 24, 25, 26.

1. Paul before Felix.
2. Paul before Festus.
3. Paul before Agrippa.

Application: Strive to be on the right side of every question. A testimony comes by right living; a clear conscience by doing what one believes to be right.

Third Sunday, December 15**Lesson 37. The Voyage to Rome**

Reference: Acts 27, 28:1-15.

Aim: The inspiration of God gives power, supreme judgment, and divine peace.

1. Paul and the Captain.
2. The beginning of the voyage.
3. Paul gives warning.
4. Shipwrecked.
5. On the Island of Melita.

Application: What kind of life must one live in order to receive inspiration from God? Specify deeds applicable to daily life of class.

Fourth Sunday, December 22**Lesson 38. The World Enriched by a Prisoner Chained**

References: Acts 28:11-31. Philippians, Philemon, Colossians, Ephesians.

Aim: By injustice and sin men may hinder God's work for a time, but He will eventually overrule even men's acts to accomplish His purposes.

Discouragement sometimes follows the performance of duty, but that is be-

cause one cannot foresee the harvest from the seeds duty has sown.

1. From Melita to Rome.
2. On the road to Rome.
3. Paul a missionary in chains.
4. Imprisonment and death.

Application: (1) Better to suffer wrong than to do wrong. (2) False accusation cannot injure character. The Gospel of Jesus Christ cannot be overrun or given to another people.

Note: The final lessons of this instructive course are intensely interesting and most impressive. The noble Apostle Paul in the closing years of his life, witnessed many trying events, and had thrilling experiences. In Paul's defense before King Agrippa, (Acts 26) we have an example of the finest reading contained in the Bible. In dramatic interest as a literary composition in its fervor and intensity, this impassioned touching appeal stand unexcelled. In his journey to Rome, and his long imprisonment there and finally his sad death, are many touching incidents, in the closing scenes of the wonderful life of this beloved martyred Apostle.

Fifth Sunday, December 29

Uniform Christmas Service.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

LESSONS FOR DECEMBER**First Sunday, December 1**

Adapt the Uniform Fast Day Lesson, to be found in the Superintendents' Department to your class.

Note: We have assigned but four lessons for December although there are five Sundays. The fifth Sunday will be devoted to exercises commemorative of the birth of our Lord, by the general school or the class. If the latter, we leave the program to the initiative of the teachers.

We wish all of our teachers a Merry Christmas and a Happy New Year laden with the happiness that comes from service approved of the Master.

Lesson 21. Experiences from the Life of Wilford Woodruff

Taken from "Leaves from My Journal," the Third Book of the Faith-Promoting Series, chap. xvii, by President Wilford Woodruff.

Aim: Through faith and administration we may be healed.

Memory Gem: "The prayer of faith shall save the sick."

Picture: President Wilford Woodruff.

1. The Beginning of a Journey.
 - a. Reason for the journey.
 - b. Time of year.
 - c. Conditions of travel.
2. Sickness.
 - a. Of Wilford Woodruff.
 - b. Of his wife and child.
 - c. Trying experiences.
 - d. Wife's spirit leaves her body.
3. Restoration.
 - a. Through faith.
 - b. Anointing with oil.
 - c. Administration by one having authority.

Point of Contact: Jesus had no beautiful place in which to live, no beautiful clothes to wear. He cared nothing for money. What did He have that was far better than money? When they were sick or afflicted what could He do for people that money could not buy? To

whom does Jesus give the same power? Of course we would expect to find this power in the true Church.

In giving these lessons on Wilford Woodruff (the fourth President) it will not be difficult to make the children love him, for he was loved by "Mormon" and Gentile. Perhaps no man has had more remarkable experiences than he. This is an example:

Brother Woodruff was laboring on Fox Islands when he received word that he, through revelation, had been appointed an apostle (August, 1838). This was the word: "Know, then, Brother Woodruff, by this, that you are appointed to fill the place of one of the Twelve Apostles, and that it is agreeable to the word of the Lord, given very lately, that you should come speedily to Far West, and on the 26th of April next, take your leave of the Saints here and depart for other climes across the mighty deep." Brother Woodruff had already received the substance of this letter by revelation several weeks before. He was very anxious to take as many of the Saints with him as could go, so many weeks were required for preparations of the wagons, teams, etc., with which to make the journey to Far West. Brother Woodruff preceded the company to Maine, where he had left his wife and a babe only eighteen days old.

The story of the journey to Illinois as related by President Woodruff, himself, follows:

"On the afternoon of the 9th of October we took leave of Father Carter and family, and started upon our journey of 2,000 miles at this late season of the year, taking my wife with a suckling babe at her breast with me, to lead a company of fifty-three souls from Maine to Illinois, and to spend nearly three months in traveling in wagons, through rain, mud, snow and frost. * * * We traveled each day as far as we could go, and camped wherever night overtook us.

"On the 13th of October, while crossing the Green Mountains, I was attacked with something resembling cholera. I was very sick. I stopped at a house for about two hours, but the elders administered to me, and I revived. * * *

"On the 23rd of November, my wife, Phoebe, was attacked with a severe head ache, which terminated in brain fever. She grew more and more distressed daily as we continued our journey. * * * At the same time our child was very sick.

"The 1st of December was a trying day to my soul. My wife continued to fail, and in the afternoon, about 4 o'clock, she appeared to be struck with death. I stopped my team, and it seemed as

though she would breathe her last lying in the wagon. * * * I stood upon the ground, in deep affliction, and meditated. I cried unto the Lord, and prayed that she might live and not be taken from me. I claimed the promises the Lord had made unto me through the prophets and patriarchs, and soon her spirit revived, and I drove a short distance to a tavern, and got her into a room and worked over her and her babe all night, and prayed to the Lord to preserve her life. In the morning the circumstances were such that I was under the necessity of removing my wife from the inn, as there was so much noise and confusion at the place that she could not endure it. I carried her out to her bed in the wagon and drove two miles. * * After getting my wife and things into the house and wood provided to keep a fire, I employed my time in taking care of her. It looked as though she had but a short time to live. She called me to her bedside in the evening and said she felt as though a few moments more would end her existence in this life. * * * To all appearances she was dying. I laid hands upon her and prayed for her, and she soon revived and slept some during the night. Dec. 3rd found my wife very low. * * * She seemed to be gradually sinking, and in the evening her spirit apparently left her body, and she was dead. The sisters gathered around her body weeping, while I stood looking at her in sorrow. The Spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.

"I had some oil that was consecrated for my anointing while in Kirtland. * * I then bowed down before the Lord and prayed for the life of my companion, and I anointed her body with the oil in the name of the Lord. I laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her and the spirit of life to enter her body. Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and to keep His commandments."

The wife afterwards related how the spirit actually did leave her body and she beheld the scene of the sorrowing ones. Two personages came into the room and gave her her choice of going to rest in the spirit world or returning and continuing her labors on earth upon condition. That condition was that she be willing to stand by her husband and with

him pass through all the trials and afflictions which he would be called upon to suffer. When she looked upon her husband and child she said, "Yes, I will do it." At that moment the power of faith rested upon her husband and under his administration her spirit entered her body.

Application: What would you do if you were sick? What would the elders do? Why would it be good to use the oil? Then what would they do? How could you be cured? What would you have to have in order to be cured?

Note: Teachers may use their own judgment about telling the wife's experiences when her spirit left her body.

Second Sunday, December 8.

Lesson 22. Experiences from the Life of Wilford Woodruff

Taken from "Leaves from my journal Chap. xxvi, by President Woodruff.

Aim: By obeying the promptings of the Holy Spirit we may be saved from danger.

Memory Gem: "Let the Holy Spirit's promptings be your daily, constant guide."

1. Saved from death by a falling tree by obeying the voice of the Spirit.
2. A company of Saints saved from a steamboat disaster by the Spirit's warning.
3. Serious damage to property averted by the same power.

Point of Contact: Have you ever been in danger? Tell us about it. Would you like to hear how President Woodruff was saved from danger?

This is his own story: "While on my way east I put my carriage into the yard of one of the brethren in Indiana, and Brother Oson Hyde set his wagon by the side of mine, and not more than two feet from it. * * * My wife, one child and I went to bed in the carriage, the rest sleeping in the house. I had been in bed but a short time, when a voice said to me, 'Get up, and move your carriage.' It was not thunder, lightening nor an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost. I told my wife I must get up and move my carriage. She asked, 'What for?' I told her I did not know, only the Spirit told me to do it. I got up and moved my carriage several rods, and set it by the side of the house. As I was returning to bed, the same Spirit said to me, 'Go and move your mules away from that oak tree,' which was about one hundred yards north of our carriage. I

moved them to a young hickory grove and tied them up. I then went to bed. In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was. In the morning I measured the trunk of the tree which fell where my carriage had stood and I found it to be five feet in circumference. It came within a foot of Brother Hyde's wagon but did not touch it. Thus by obeying the revelation of the Spirit of God to me I saved my life, the lives of wife and child, as well as my animals.

"While returning to Utah in 1850, with a large company of Saints from Boston and the east, on my arrival at Pittsburg. I engaged a passage for myself and company on a steamer to St. Louis. But no sooner had I engaged the passage than the Spirit said to me, 'Go not on board of that steamer, neither you nor your company.' I obeyed the revelation to me, and I did not go on board but took another steamer. The first steamer started at dark, with two hundred passengers on board. When five miles down the Ohio river it took fire and burned the tiller ropes, so that the vessel could not reach the shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us.

In another instance, after attending a large annual conference in Salt Lake City, and having a good deal of business to attend to, I was somewhat weary, and at the close of the conference I thought I would repair to my home and have a rest. As I went into the yard the Spirit said to me, 'Take your team and go to the farm,' which is some three miles south of the Tabernacle. As I was hitching the horse to the wagon Mrs. Woodruff asked where I was going. I said, 'To the farm.' 'What for?' she asked.

'I do not know,' I replied; but when I arrived there I found out. The creek had overflowed, broken through, my ditch, surrounded my home, and filled my barn-yard and pig pen. My wife was wading in the water, trying to turn it from the lot, to save the home and family. Through my own exertions I soon turned it and prevented much damage that might have occurred had I not obeyed the voice of the Spirit."

Application: Who sent these warnings to President Woodruff? What else has this same Spirit? After you are bap-

tized what is done at Fast Meeting? (What is given to you? This is the same Spirit that President Woodruff had. How must we live in order to keep the companionship of the Holy Spirit?

Third Sunday, December 15

Lesson 23. Experiences from the Life of President Lorenzo Snow

Reference: "Lives of Our Leaders," or L. D. S. Biographical Encyclopedia, by Andrew Jenson.

Aim: If we exercise sufficient faith, no blessing is impossible for the Lord to grant.

Memory Gem: "Ask but in faith, it shall be done."

Picture: President Lorenzo Snow.

1. President Lorenzo Snow.
 - a. Who he was.
 - b. His strange testimony.
 - c. His good work.
2. The Accident at Sea.
 - b. While going to perform a mission.
 - b. Condition of the harbor.
 - c. Boat capsized.
3. The Rescue.
 - a. By natives.
 - b. All elders found except Brother Snow.
 - c. Finally his apparently lifeless body found.
4. The Restoration to Life.
 - a. Through physical efforts.
 - b. Through faith and the power of the Lord.

Point of Contact: How many of you can swim? What would likely happen if you were in deep water and could not swim?

This is a picture (teacher show a picture of President Snow) of the fifth President of our Church. Can anyone tell us his name? Once he was what seemed to be drowned.

He was a very, very good man. He prayed to our Heavenly Father to know absolutely if this Church was right and our Heavenly Father gave him a testimony so strong that he could not possibly doubt. He was baptized and became a member—he little dreamed that one day he would be its president. One thing that made President Snow so good was that he believed and paid his tithing. What is tithing? He not only paid tithes, but he got a great many members of the Church to do it, and it made them all very happy when they gave something to the Lord.

Once while he was an apostle, before he was president, he was going, with others, on a mission for the Lord to the Sandwich Islands. Do you know where

they are? Way, way off in the Pacific Ocean. The elders crossed the ocean and came to a little harbor where the sea was always rough. The harbor was but a narrow passage between coral reefs. A breakwater had been built under shelter of which the natives skillfully landed. As the boat with the elders approached the breakwater, a great wave came up, overturning the boat and the elders were dropped twenty or thirty feet in the water. Some natives quickly came from shore in a boat to rescue them. All except Lorenzo Snow were found. They decided he was utterly lost and drowned. One of the elders insisted that they continue the search for him and at last his body was discovered and dragged into the boat for dead. He was rolled on a barrel until all the water he had swallowed was ejected. They could find no signs of life whatever. His companions placed their mouths to his and inflated his lungs with their breath in imitation of natural respiration. All this time the brethren were exercising great faith over him and finally after working for over an hour he was revived.

He lived to do a great work for the Lord. The Church prospered very much while he was its president.

Application: Who is greater than any doctor? Sometimes doctors tell us our loved ones are so sick that they cannot possibly get well. Even when they are so sick, what could the Lord do? What would we have to have in order that the Lord would so bless us? Yes, a very great deal of faith. Sometimes they die. Why do you think that our Heavenly Father does not always answer our prayers?

Fourth Sunday, December 22

Lesson 24. President Joseph F. Smith

Taken from "Lives of Our Leaders."

Aim: Courage and fidelity to trust bring their own reward.

Memory Gem: "Dare to please God, and you never need fear."

Song: "Dare to do Right."

Picture: President Joseph F. Smith.

1. Early History of President Joseph F. Smith.
 - a. Conditions of birth.
 - b. Martyrdom of father.
 - c. Responsibilities.
2. Bravery and Fidelity Shown.
 - a. Importance of the cattle.
 - b. Appearance of Indians.
 - c. His impulses and thoughts.
 - d. His wild ride and results.

- e. Relief and search for cattle.
- f. Bravery means of saving cattle.
- 3. Other Ways in which Bravery is shown.

Point of Contact: Which do you like best, a coward or a brave boy? Tell us of some brave boys. What brave men have you heard of? See this picture (show picture). This is a very brave man. Don't you think he looks strong and brave? What is his name? How many of you have ever seen him? What position does he occupy?

President Smith was brave even when a child. His mother was also very brave. Even when her son Joseph was born, his father, Hyrum Smith, was in prison with his brother the Prophet Joseph, just because they were not afraid to do right. The wicked men were so angry they sought to kill them. In fact, that is just what they said they were going to do. The mother was forced to leave with the Saints, while the father was still in prison. A number of years after the father and uncle were both martyred. They died for the gospel's sake.

When the Saints were driven from Nauvoo, President Smith was only eight years old but he drove a yoke of oxen and a wagon almost all the distance through Iowa to Winter Quarters. While there he tended his mother's cattle which were their only hope of means for immigration to the valley. "This fact was deeply impressed upon the boy, so that he came to view them as a precious heritage, as well as a priceless charge given to him as a herd boy. He understood the responsibility; and that is much, for neither Joseph, the boy, nor Joseph, the man, was ever known to shirk a duty or prove recreant to a responsibility.

"One morning, in company with Alden and Thomas Burdick, he set out upon the usual duties of the day. The cattle were feeding in the valley some distance from the settlement, which valley was reached in two ways, one over a bench or plateau, the other through a ravine or small canyon. The boys had each a horse. Joseph's was a bay mare, swifter than the others. Alden suggested that Thomas and Joseph go the short route to the left over the bench, and he would go up the canyon to the right, so that they would meet in the valley from the two directions. The suggestion was gladly adopted, and the two set out with youthful frolic, and soon arrived at the upper end of the valley, where the cattle could be seen feeding by a stream which divided it in the center and wound down the canyon from the direction of the settlement. Having the day before them,

they amused themselves with running their horses, and later, in jumping them over a little gully in the upper part of the valley. As they were engaged in this amusement, suddenly a band of twenty or thirty Indians came in view, around a point in the lower end of the valley, some distance below the cattle. Thomas first saw them, and frantically yelled, 'Indians!' at the same time turning his horse for the bench to ride home. Joseph started to follow, but the thought came to his mind, 'My cattle, I must save my cattle!' From that moment, only this thought filled his mind; everything else was blank and dark. He headed his horse for the Indians, to get around the herd before the reds should reach it. One Indian * * * passed him, flying to catch Thomas. Joseph reached the head of the herd, and succeeded in turning the cattle up the ravine just as the Indians approached. His efforts, coupled with the rush and yells of the Indians, stampeded the herd up the valley, followed by Joseph who, by keeping his horse on the dead run, succeeded for some time in keeping between the herd and the Indians. Here was a picture! The boy, the cattle, the Indians, headed on the run for the settlement! Finally the reds cut him away from the herd, whereupon he turned, going down stream a distance, then circling around the ravine to the right, to reach the cattle from the side. He had not gone far in that direction when other Indians were seen. They started for him, overtaking him as he emerged from the valley. He still spurred his horse, going at full speed, and while thus riding, two of the naked reds closed up beside him in the wild race, and took him, while the horses were going at full speed, one by the arm and the other by the right leg, and lifted him from the saddle, for a moment holding him in the air, then suddenly dropping him to the ground.

"Undoubtedly he would have been scalped but for the timely appearance of a company of men going to the hay fields, on the opposite side of the ravine, which scared the Indians away, they having obtained both the boys' horses for their pains. In the meantime Thomas had given the alarm. Two relief companies were formed in the settlement, one a posse of horsemen * * * who went up the canyon and found the cattle * * * while the other took the bench route, and discovered Joseph who with them spent the day in a fruitless search for the Indians and the cattle supposed to have been stolen. 'I remember, on my way home,' says Joseph, 'how I sat down

and wept for my cattle, and how the thought of meeting mother, who could not now go to the valley, wrung my soul with anguish.' But happily, his bravery and fidelity to trust, which are indissolubly interwoven with his character as a man, had saved the herd."

Such a brave man is our President. He is just as brave in other things—speaking the truth, obeying the will of our Heavenly Father, always doing what he knows is right even in persecution, etc., etc. The Lord knows how brave and strong and good he is and that is why He has chosen him to such a high

position—the highest position on this earth at the present time.

President Smith has had great faith and gifts also. He has performed many wonderful healings through the Lord's power.

Application: How many love President Smith? How many pray for him? We want our Heavenly Father to bless him that he may live many years and teach and guide us in righteousness. Whenever you see President Smith what would you do? What are some brave things that we can do?

Kindergarten Department

Wm. A. Morton, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson

Second Year

OUTLINE FOR DECEMBER LESSONS

First Sunday, December 1

Uniform Fast Day lesson.

"The Birth of Jesus"

Texts: Matt. 1:18-25; Luke 1:26-38; 2:1-7; Isaiah 7:14; 9:6,7; John 3:6; 1 John 4:8-10; 1 Nephi 11:13-22.

Aim: The more we love the more we give.

Second Sunday, December 8

"The Story of the Shepherds"

Text: Luke 2:8-20.

Aim: Same as first Sunday.

Third Sunday, December 15

The Visit of the Wise Men

Text: Matt. 2:1-11.

Aim: The same.

Fourth Sunday, December 22

"Jesus in the Temple"

Text: Luke 2:22-39.

Aim: The more we love the more we give.

Fifth Sunday, December 29

Review of month's lessons and Christmas program.

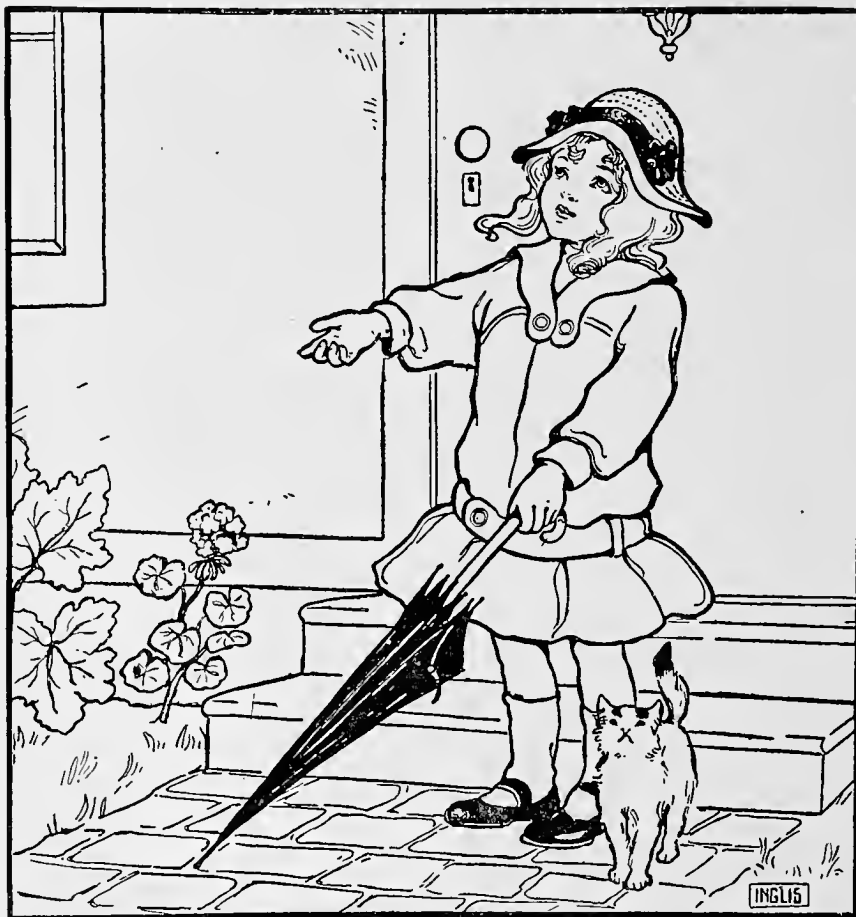
Suggestions for the Study of the November Lessons

The object of our teaching is to build character. We do not care whether the children remember all the details of the story we tell or not. It is the aim of the lesson we wish them to understand and be ready to put into practice in their daily lives. We wish to help our children feel grateful for their many, many blessings, and there is only one way to show that they are thankful, and that is by doing deeds of kindness to others. There are no people upon the face of the earth blessed as we are today, and we must help those in our charge to appreciate this. First of all, we must feel deeply ourselves; take time to count our blessings. They are innumerable. The privilege given to us to be teachers of little children is one of our greatest blessings. How can we best show our gratitude? We will study our lessons thoroughly, hunt for the choicest songs appropriate for this season, find pictures, practice blackboard drawing and gather objects such as grains, fruits and vegetables for the children to study. We will read what others have to say about the season, and especially take time to go out of doors and learn the lessons from mother nature herself. And so thoughtfully prepare our minds that we are in tune with the beauties of the harvest season. Then we will be able to give to the children what they should receive.



Will It Rain?

Some day when it does rain too hard for you to play out of doors, get your paint box or crayons and color this little girl. The door, and also the collar, cuffs, and belt of the little girls' coat are white, and the kitten is white too; so just leave them as they are. The coat is a bright red and so is the hat. The bricks in the walk are red, but not so bright as the coat. The house is gray with green trimmings and green steps.





By Martha Burr Banks

The Rab Rabbits Bunwinkies, who lived in a hollow at one end of the Wide-Wild-Wood, you remember, had tried to follow the example of the Goodlove children, whose home was in the old gray farm-house at the other end of the Wood, in their manner of keeping Christmas and Easter, and so well had they enjoyed these celebrations that they were all the time on the lookout for more holidays.

But when summer came the little Goodloves went to visit an aunt of theirs at the seashore, and the Bunwinkies did not see them again for a long while. One fine day in October, however, Bobbit Bunwinkle came flying home from a prowl about the neighborhood with something to tell his sisters.

"The Goodloves are getting ready for Hal-Hal-Hal-Hallowe'en," he sputtered. "Hallowe'en is a long word for the short tongue of a rabbit, you see."

"What's Hal-Hal-Hallowe'en?" stuttered Babbit with big pink eyes.

"What's Hal-Hal-Hal-Hallowe'en?" fluttered Babette, all on tiptoe with curiosity.

"Why," answered Bobbit grandly, "it's a holiday."

"Like Christmas?" asked Babbit.

"Like Easter?" questioned Babette.

"No, it has nothing to do with trees or stockings or presents or eggs. I believe," returned Bobbit. "It's a time when you run round at night and play with somebody named Jacky Lantern, and have fun scaring people."

"Who's Jacky Lantern?" wondered Babbit.

"Who's Jacky Lantern?" demanded Babette.

"Maybe it's Uncle Jack Rabbit," guessed Bobbit.

"But he doesn't live here," objected Babbit.

Then Father Rab Rabbit laughed. He had learned something of the world in his hop, skip and jump through life.

"Jack o' Lantern isn't a person, Bunnykins," he said. "He is a pumpkin."

"A pumpkin!" cried three little Bunwinkies in one breath.

"But pumpkins can't run," smiled Bobbit.

"Nor play," added Babbit.

"Nor scare people," doubted Babette.

"Well, this kind of a pumpkin is only a pumpkin-shell," explained Father Rab Rabbit. "The inside is all scooped out and eyes and nose and mouth are

cut in the skin. Then a light is placed in the shell and it shines through the holes and makes the pumpkin look like a head, and children carry it about in the dark and pretend to frighten their friends with it. They call it Jack o' Lantern, because it's a lantern that has a face like a grinning boy."

"Oh, I wish we could have some Jack o' Lanterns," exclaimed Bobbit.

"With queer faces on them," chimed in Babbit.

"That would scare all the Wood folk," chuckled Babette.

"But we could never carry pumpkin-shells," sighed Bobbit.

"That's so," frowned Babbit.

"That's so," echoed Babette.

"Why not use apples for your lanterns?" put in Mother Abby Rab Rabbit. "There are apples on the wild tree hard by the hollow."

"Oh, yes, we can use apples," sang all the small Bunwinkies, frisking about in delight.

"But what shall we do for lights?" asked Bobbit presently.

"If it were summer we might have fireflies or glow-worms," mused Babbit.

Babette clapped her fore-paws. "Shiny wood! Shiny wood!" she called.

"The very thing," approved Father Rab Rabbit; and off he leaped into the Wood with all the youngsters after him. When they returned they brought with them three small red apples and some bits of the inner part of a decayed tree, which looked bright in the darkness. The little Bunwinkies nibbled out the inside of the apples, carved faces on them with their teeth, and dropped the dead wood into the empty space within.

Hurrah! there were three jolly little Bunwinkie Jack o' Lanterns.

On All Hallow Eve, the young Bunwinkies took up their lanterns and marched forth, single file, into the Wide-Wild-Wood.

"Anybody would think we were real children," boasted Bobbit, swinging his apple manfully to and fro.

"With real Jack o' Lanterns," bragged Babbit, flourishing her apple proudly.

"We'll scare everybody in the whole world," crowed Babette, waving her apple at the trees along the way.

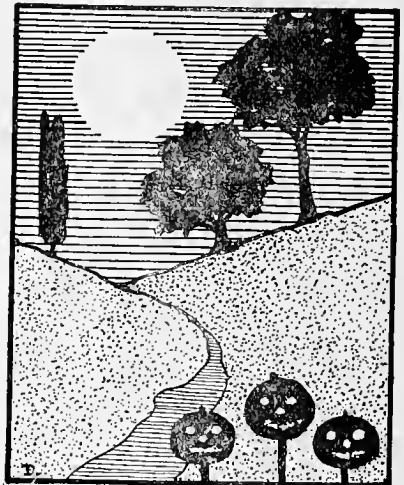
"But what's that?" whispered Bobbit suddenly.

"What's that?" gasped Babbit.

"Oh, oh!" squealed Babette.

"It's a big round yellow head, with big fierce eyes and mouth," shivered Bobbit, "and it's coming right down the path towards us."

"And there's another big head behind it," quivered Babbit.



THE BUNWINKIES' JACK O' LANTERN

"And there's another big head behind that," quavered Babette.

Then, would you believe it? Those bold, brave little Bunwinkies scuttled away into the bushes and brambles by the roadside as fast as they could go.

"They're giants!" wailed Bobbit.

"They're witches!" whimpered Babbit.

"They're ogres!" whined Babette. "I want to go home."

But just then the fearful yellow heads began to sway and to waver and the next moment off they scurried into the bushes and the brambles on the other side of the road.

"They're imps!" shrieked Chappy's voice.

"They're elves!" shouted Chip-py.

"They're gobble, gobble, gobble, gobbling goblins!" wept Cuddlekin.

The Bunwinkies glanced at one another and smiled sheepishly.

"It's only the little Goodloves," laughed Bobbit.

"It's only the little Goodloves," bubbled Babbit.

"It's only the little Goodloves," giggled Babette, and the three Bunwinkies scrambled back to the path.

"Oh, it's only the Bunwinkies!" burst out Chappy.

"Oh, it's only the Bunwinkies!" broke in Chip-py.

"Oh, it's only the Bunwinkies!" ended Cuddlekin.

"We scared you, didn't we?" chirped Bobbit.

"We scared *you*," threw Chappy back at Bobbit.

"You did scare us dreadfully," granted Babbit.

"And you did scare us awfully," admitted Chip-py.

"I don't like scaring very well," spoke up Babette.

"Neither do I," agreed Cuddlekin.

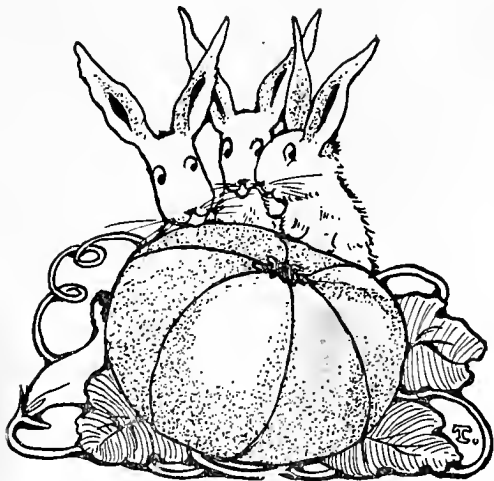
"Well, let's play we are good Hallowe'en fairies now," proposed Chappy.

"All right," nodded Bobbit.

"All right," joined in Babbit and Chip-py and Babette and Cuddlekin.

So the six Jack o' Lanterns formed a line and away trooped the children and the rabbits in search of helping adventures.

First they came across a poor, stiff, chilly little cricket in a cornfield, and they invited him to sit by their lanterns until he was quite warm and limber again. Then they found a stray katydid, and they hunted up for him a cozy



THEY SCURRIED INTO THE BUSHES



"IT'S ONLY THE LITTLE GOODLOVES!"

nook in a tree and tucked him under leaves for a winter nap. Next they gathered nuts for Quirlie Gray-Squirrel and looked up a missing feather for White Owl, and after serenading Willy Woodchuck in his burrow, they succeeded in getting Miles Mink out of a trap into which he had stumbled. Then it was time for young things to go home to bed.

"Helping is more fun than scaring," declared Bobbit and Babbit and little Babette.

"Yes, it is," responded Chappy and Chippy and little Cuddlekin.

Crocheting

By Mrs. S. A. Rintoul

INSERTION FOR YOKES, ETC.

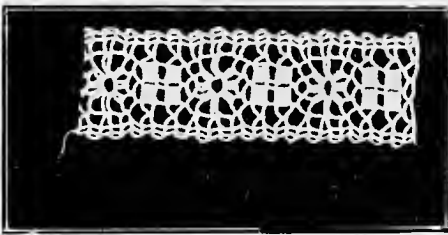


Photo by Alseen Studio

Ch 30, in 6th st from hook 2 ht, ch 3, miss 2, d in next st, ch 5, miss 3, d in next; twice more, ch 3, miss 2, 2 ht in next 2, ch 5, turn; 2nd row: Ht in ht, ch 1, ht in ht, ch 5, d in 5 ch loop, ch 5, d in next loop, ch 5, d in next, ch 5, ht in ht, ch 1, ht in ht, ch 5, turn; 3rd row: Ht in ht, ch 1, ht in ht, ch 3, d in loop, ch 3, 5 t in next

loop, ch 1, 5 t in next loop, ch 3, d in next, ch 3, 2 ht, ch 5, turn; 4th row: 2 ht, ch 5, ht in first t, ch 3, miss 3 t, t in next, ch 1, t in next t, ch 3, miss 3, t in next, ch 5, 2 ht, ch 5, turn; 5th row: same as 3rd row; 6th row: 2 ht, ch 5, d in loop at corner of 5 t, ch 5, d in 1 ch, ch 5, d in next loop, ch 5, 2 ht, ch 5, turn; 7th row: 2 ht, ch 3, d in loop, ch 5, d in next; twice more, ch 3, 2 h in 2 ht, ch 5, turn; 8th row: 2 ht, ch 3, t in d, ch 4, 2 t in each of next 3 loops, ch 4, t in d, ch 3, 2 ht in 2 ht, ch 5, turn; 9th row: 2 ht, ch 3, d in t, ch 4, d in next t, ch 5, d in last t of group, ch 4, d in t, ch 3, 2 ht, ch 5, turn; 10th row: 2 ht, ch 3, t in d, ch 3, 2 t in center loop, ch 3, 2 more t, ch 3, 2 more t, ch 3, t in d, ch 3, 2 ht in 2 ht, ch 5, turn; 11th row: 2 ht, ch 3, d in t, ch 5, miss 2 t, d in next loop, ch 5, d in next loop, ch 5, d in t, ch 3, 2 ht, ch 5, turn; 12th row: 2 ht, ch 5, d in 5 ch loop, ch 5, d in next, ch 5, d in next, ch 5, 2 ht in 2 ht, Repeat from 3rd row.

The Children's Budget Box

Save and Serve

We've got to learn to save some day,
So why not start in now.
We'll learn to patch the little tears
And soon we'll all know how.
We've got to help our Uncle Sam;
We all can, if we will;
We've got to end this awful war,
And end old Kaiser Bill.
So in order to fulfil these hopes
We all must do our share.
If one depends upon the next,
Of course it won't be fair.

Lydia Nelson,

Age 10. Tooele, Utah.

The Pyramids

The Pyramids of Egypt are one of the great wonders of the world. They were built near Cairo, the capital and largest city of Egypt. At the time the Pyramids were built, thousands of years ago, this region was the center of learning and civilization of the world. No traveler ever forgets the first drive to the Pyramids of Gizeh, as he sees their giant forms rising higher and higher above the crest of the western desert. The vast buildings were tombs in which the kings of Egypt were buried. These buildings reveal many things about the men who built them. The tombs show that the Egyptians believed in a life after death, and that to obtain such life it was necessary to preserve the body from destruction. They built these tombs to shelter and protect the body after death.

The great Pyramid covers thirteen acres. It is a solid mass of masonry containing two million, three hundred thousand blocks of limestone, each weighing an average of two and one-half tons. The Pyramid at the base is seven hundred fifty-five feet long, and the building five hundred feet high. An ancient story tells

us that one hundred thousand men were working on this royal tomb for twenty years, and we can well believe it.

Mattie Piquet,

Age 14. Bates, Idaho.

Our Soldiers

Our soldiers brave, are "over there,"
Defending Truth and Right,
While Peace is waiting at the door
A ray of heavenly light.

We must protect our soldiers there,
That all the world may see,
And look, with wondering eyes,
Upon Peace, Right, and Liberty.

Then let us for our soldiers there,
Live and hope and pray,
That they may win the victory,
In a true and noble way.

Aslaugh Mickelson,

Age 11. Shelley, Idaho.

My Doggie

I have a little doggie,
He's as stupid as can be;
When I say "sick em" to him
He just looks wise at me.

If I try to make him follow,
He thinks I mean go back;
And as sure as I don't want him
He's coming on my track.

I don't know what to do with him,
He simply will not learn;
And he is worse than ever,
If I'm the least bit stern.

Yet he is a loving playmate,
And as true as true can be;
I really think 'twould break my heart
Should he go away from me.

Sara Langton,

Age 11. P. O. Box 375,
Shelley, Idaho.

Autumnal Time

Oh, rapturous, blissful autumn,
 Is here to greet us all
 With golden grain, and yellow corn,
 And crimson maples tall.
 The leaves all brightest scarlet
 Are waiting on the ground
 For winter's soft, white blanket
 To tuck them in all 'round.
 And in the midst of all the gifts,
 Our hearts arise in prayer
 To Him who on that "First Great Day"
 To all gave blessings rare.
 Louise Black,
 Arco, Idaho.

A Life Saver

I've saved, and saved, and saved,
 Just every cent I could;
 I've done my mother's errands
 And chopped my brother's wood.
 At last I've bought a Thrift Stamp,
 To Uncle Sam I'm true;
 I've told my nicest teacher,
 And she seems to think so too.
 She says that every little bit,
 For those across the pond,
 May help to save a life, and so
 I'm going to buy a bond.
 Frank Holladay,
 Age 13. Burlington, Wyo.

In the Forest

There's a fountain in the forest where
 the fairies come to drink;
 It is lined with pretty pebbles and has
 a golden brink.
 Its waters are of silver that come from
 fairy mountain,
 And often you may hear it sing, "I am
 the fairies' fountain."
 And when the moonlight softly shines
 down upon this place,
 There is seen, oh! many fairies, all
 dressed in silk and lace.
 Each fairy carries in her hand a wand
 of purest gold;
 With these they do great magic things
 as we are often told.

They gaily sing and dance around till
 all the moonlight's gone,
 Then one by one they disappear and
 then comes forth the dawn.
 The woodland flowers then lift their
 heads and peep into the fountain;
 The great round sun may then be seen
 just coming o'er the mountain.

Then merrily chirping come the birds
 and light around the brink,
 And each small bird bows down his
 head, and from the water drinks.
 By noon the butterflies are here, flit-
 ting from flower to flower.
 And often at this time is seen the rain-
 bow after the shower.

So all throughout the woodland this is
 the prettiest place;
 The fountain forever singing and the
 fairies in silk and lace.
 And beneath the blossoms and sunlight
 of a quiet little dell
 Are the cool and shady places where
 these fairies love to dwell.
 Jean Nelson,
 Age 15. Tooele, Utah.

Studies at School

SOLUTION

- | | |
|--------------|---------------|
| 1. Grammar | 4. Drawing |
| 2. Fractions | 5. Short Hand |
| 3. Geology | 6. Chemistry |

WINNERS

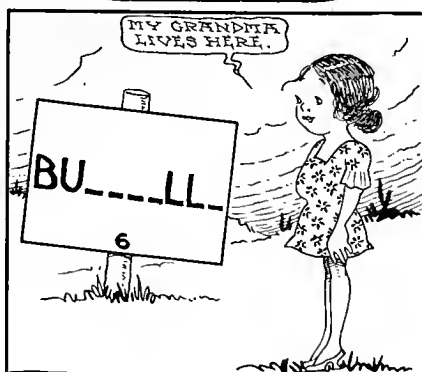
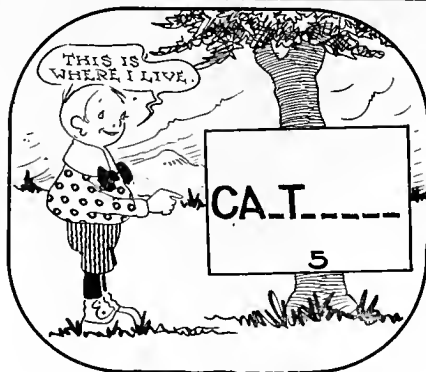
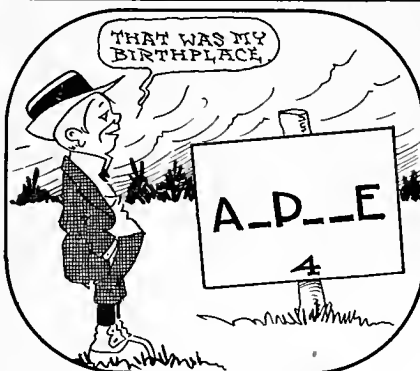
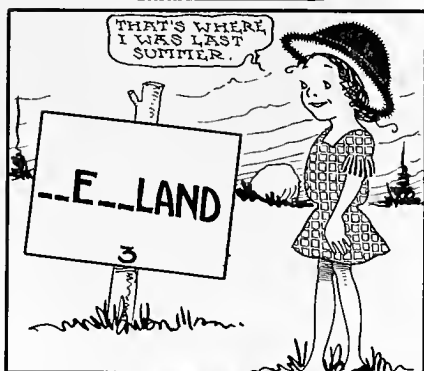
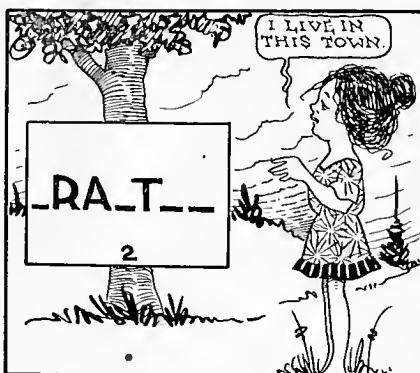
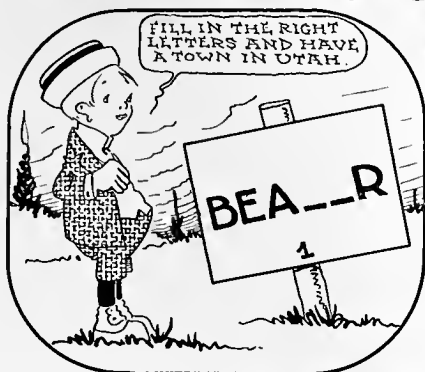
Edna Johnson, 194 S. 7th West, Pro-
 vo, Utah.
 Sara Langton, Shelley, Idaho.
 Aslaugh Mickelson, Shelley, Idaho.
 Jean Nelson, Tooele, Utah.
 Lydia Nelson, Tooele, Utah.
 Ruth Pate, Sage, Wyoming.
 Mattie Piquet, Bates, Idaho.

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Conrey Bryson, Storrs, Utah.

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Prizes of books will be given to the first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem not to exceed twenty lines on the subject of

Columbus or Thanksgiving. Answers must be in by October 31. Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.





DEAR LITTLE SHEILA


(10)






The two white  looked so cosy, nestled on the backs of the two big work-horses,







that Tommy and  thought they never had seen anything so pretty. "Will the  like our little , do you think?" asked Molly, anxiously. "Nobody can tell," said the big .

"One of your ponies looks as if she would snap at a  if it tried to climb upon her back." The man was looking at dear little Sheila.





Her restless  shone out under her shaggy foretop as keen as . The other  looked very sleepy.

He stood perfectly still and did n't hold up his  at all because he was tired.



"You would be kind to a pretty little cat, would n't you, Sheila dear?" said , coaxing her pony, with her  on her shaggy mane. But  seemed to think she would not be kind at all.





"My  would be kind," said  to the big stable-man. "My pony is kind to everybody.



That other one is a bad, naughty, snappish pony. She






likes nobody but sister. A little  brought her up on an  way

off in the ocean, so she likes only little girls. A little  struck her once,

and now she is ugly to all little . At me she snaps and bites. But my own

would let the  sleep on his back all she wanted to." "Well, you run into the  now,"



said the man, "and perhaps you can try putting her on his back to-morrow night." So the  kissed their

 good-night, and the  led the tired little horses into their stalls. "Well," said the big

man, "that little boy is an odd chap, is n't he?" "He's a nice

good tender-hearted little chap as ever was," said the sailor. "He



'most cried his  out, coming over on the , because that haughty pony would n't like him!"



In Style

"Mrs. Bings' new baby is just in the fashion."

"How do you mean?"

"It is such a red cross affair."

Had All the Change

"My dear, the doctor says I'm in need of a little change."

"Then ask him to give it to you. He's got the last of mine."—Baltimore American.

Some Class

"Well, Rastus, I hear you are working again. What business are you engaged in?"

"I's done be engaged in de mining business, sah."

"What kind of mining are you doing, gold, silver or diamond?"

"I's doing kalsomining, sah."—Comus.

He Only Knows Home Folks

"Who was the first man, Bobby?" asked the teacher.

"George Washington," answered the young American promptly.

"Why, no, Bobby. You ought to know better than that. It was Adam."

"Oh, well," said Bobby, self-righteously. "I wasn't counting foreigners."—Ladies' Home Journal.

Never in a Thousand Years

Miss Alma was rather an attractive young lady, and her bosom friend, having missed her for some time, called to inquire the reason.

"No, mum, Miss Alma is not in," the maid informed her. "She has gone to the class."

"Why, what class?" inquired the caller in surprise.

"Well, mum, you know Miss Alma is going to get married soon, so she's taking a course of lessons in domestic science."—Atlanta Journal.

Bird Lore

Teacher: "What little boy can tell me where is the home of the swallow?"

Arthur: "Please, teacher, I ken."

Teacher: "Well, Arthur?"

Arthur: "The home of the swallow is in the stummick."

War Economy

Mother: "Oh, Freddy, I thought you were going to economize, and here I find you with both jam and butter on your bread!"

Freddy: "Why, of course, mother! One piece of bread does for both!"

A Distinction

Four-year-old Charlotte was having trouble with her English, but she had entirely passed her difficulties on one point.

"I see how it is now, mother," she said the other day. "Hens set and lay, and people sit and lie, don't they, mother?"—Country Gentleman.

Then There Was a Stamp-ede

A group of farmers were crowded around the post office window to get their mail when one of them stalked up and shouted, "Any mail for Mike Howe?" The postmaster, a stranger in the community, glared at him over the rims of his spectacles and shouted back, "No, not for your cow, nor for anybody else's cow."—Boys' Life.

Same Old Story

"How did Noah occupy himself in the Ark?" asked the Sunday School teacher.

"He occupied himself fishing," said the small boy.

"A very reasonable answer," said the teacher.

"But he didn't catch nothin'," said the little boy, scornfully.

"No?" said the teacher. "Why not?"

"Not enough bait," said the small boy, "only two worms."

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BEGAN BUSINESS AUGUST 1st, 1911

Year Ending Insurance in Force

JANUARY 1, 1912, \$512,000.00

JANUARY 1, 1913, \$1,556,000.00

JANUARY 1, 1914, \$4,006,811.00

JANUARY 1, 1915, \$5,076,950.00

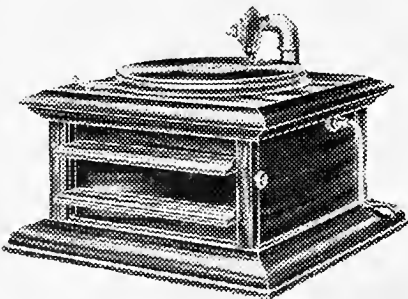
JANUARY 1, 1916, \$5,381,502.00

JANUARY 1, 1917, \$6,357,403.00

JANUARY 1, 1918, \$7,361,242.00

If you don't patronize home institutions, how can you expect your own country to prosper?

In dealing with the Daynes-Beebe Music Company



you have the assurance of your transactions being entirely satisfactory—an institution with high business ideals—a great music store older than the State of Utah.

We will place a Columbia Grafonola in your Home on a small payment down and terms to suit you.

Daynes-Beebe Music Co.
ESTABLISHED 1888

261-33 MAIN ST. ANK. CITY, UTAH
JAMES J. DAYNES, CHAS. BEEBE
"OLDER THAN THE STATE OF UTAH"